

LIBRARY OF CONGRESS.

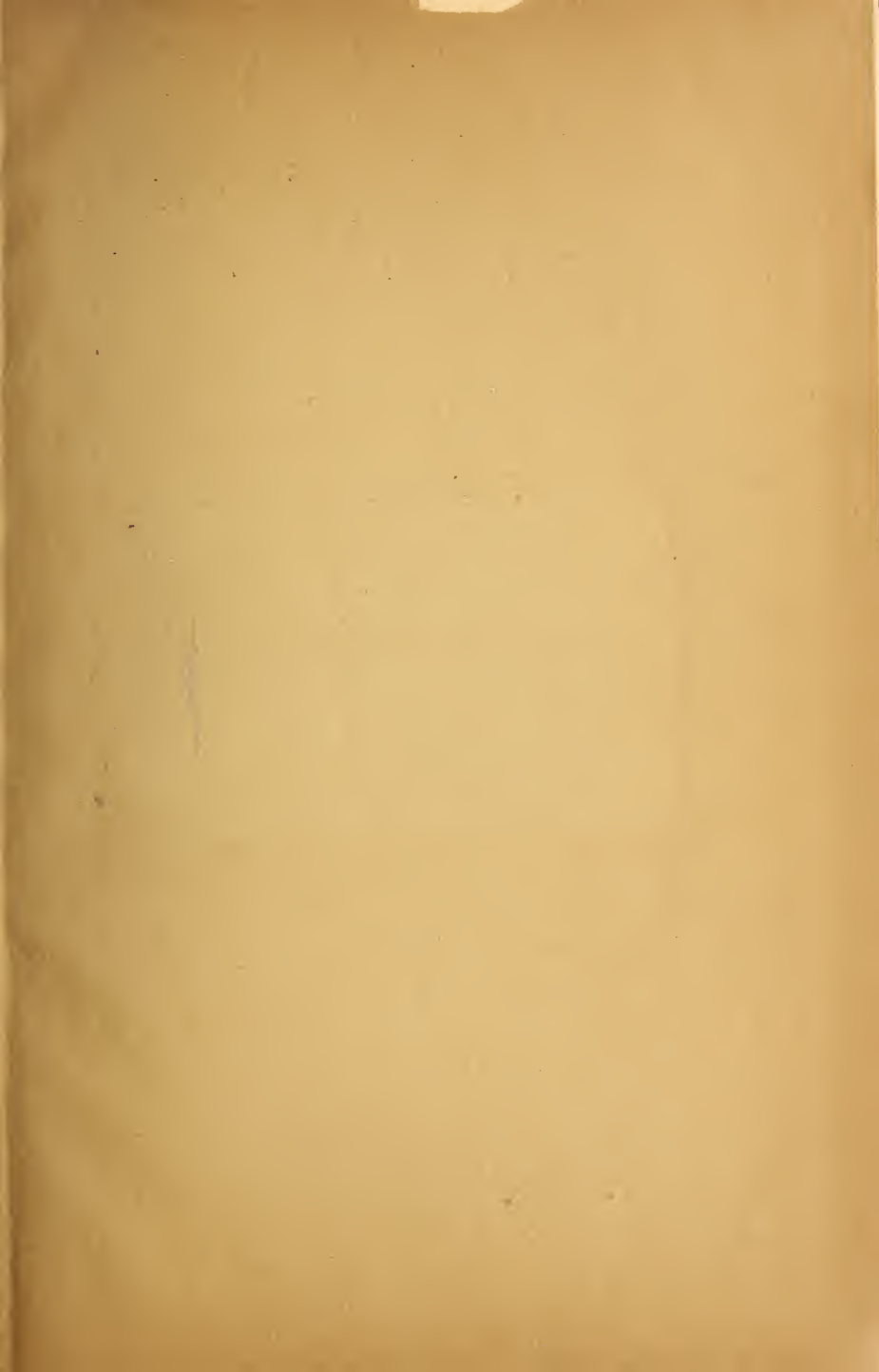
BS 2825

Chap. .... Copyright No. ....

Shelf. Q. 5

UNITED STATES OF AMERICA.

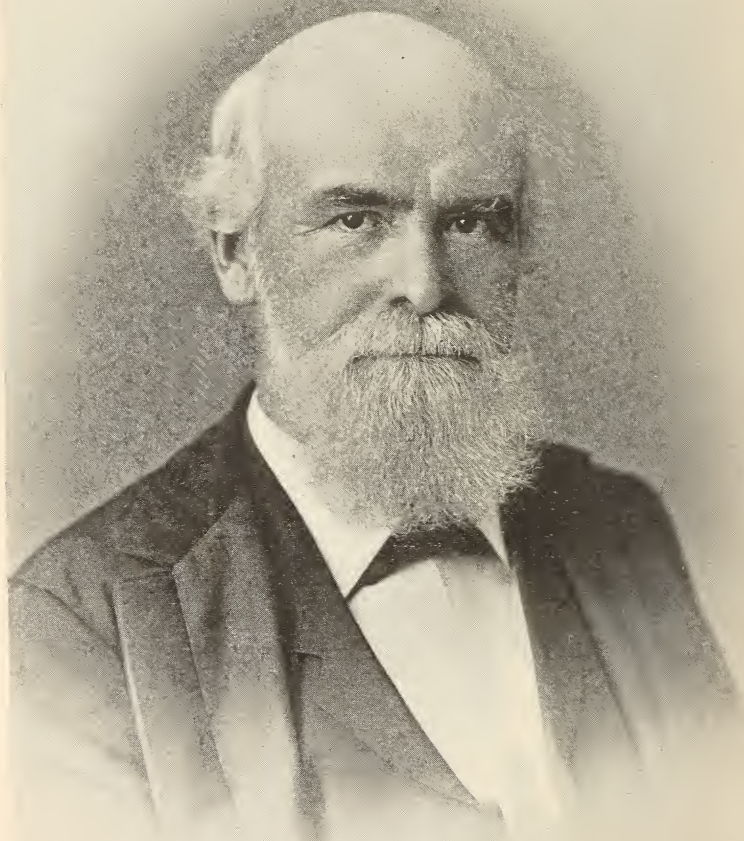












Yours Truly  
C. J. Oliver.



# THE THIRD PERIOD

OR

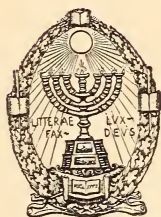
## THE APOCALYPSE EXPLAINED

BY C. J. OLIVER

”



16984-V'



NEW YORK  
PRINTED BY HUNT & EATON  
150 FIFTH AVENUE  
1894

— 2 —

BS2825  
.05

Copyright, 1895 by  
C. J. OLIVER.

Composition, electrotyping, printing, and binding by  
HUNT & EATON,  
150 Fifth Avenue, New York.



AR 15 Mar 42

## DEDICATION.

---

TO the city of Savannah I dedicate this little volume, which is the ultimate outgrowth of aspirations nurtured years ago under her genial skies. It was not the ministry of my youth, but the youth of my ministry, that she nurtured twenty-five years ago. At that time, where the shipping lay along her busy wharves, I labored earnestly with the open-handed men who go down into the sea in great ships, and on the Sabbath days in the old Penfield Mariners' Church amused good Captain Dickinson with nautical terms that did not sit well upon a landsman's lips. In old Trinity Methodist Episcopal Church the too indulgent congregation buoyed me with their kind and earnest sympathy, while saintly Robert Corley sat by me, and Robert Walker and Emmanuel Heidt, and the princely Godfrey and ever earnest McIntyre looked up from their wonted places, and the hospitable home of Alexander M. Winn waited to give me welcome.

Where the Independent Presbyterian Church, so gray and grave and grand, has since then spread her ashes on the platform of her memories, and risen again, phenix-like, on the wings of her people's faith, where she then lifted her towering head and pointed heavenward, the lamented Axon, who has but as yesterday left his slippers on the threshold of

eternity, loved to place me before him and push me to his pulpit's dizzy height. In the transverse section of dear Brother Porter's then unfinished church the spirit of the congregation rose to meet me and fanned my inspiration with the fervor of its interest.

All this, truth bids me say, was reproduced in every graceful line of social life. As fresh as yesterday is the superb bow of the courtly Habersham or the deferential salutation of the venerable Law. Master minds looked out of all these eyes, and I felt the flattering unction flowing from companionship where all the rest were great.

'Tis past, all past! O'er most of these the cypress weaves the shadow of a city's widowhood. It is fitting I should dedicate to them, their memories, their wives, their homes, the mantles on their graves, this treatise on "the word" that breathes *resurgam*; that borrows inspiration from the better land beyond, that brings the "New Jerusalem," with her golden avenues, to the "city of the dead."

There is a city by the broad savannahs bordering life's river, in the land of the unclouded sun, where I shall see them all again, congratulate the lamented Heidt before Immanuel's face, and grasp the hand of Quantock quaint in heaven.

Till then I cherish in my heart of hearts these pictures of the past. An ever-lingering presence, like the cadence of the music that is gone, is the city of my memories to me. More than twenty years have passed since then; but twenty more would not suffice to dim my grateful recollections



of those happy days. She has ever been the ambition of the soldier and the statesman, of the poet and the author ; but while I hang my humble immortelles upon the altars of her dead I would ask her to permit the inscription of a single leaf to my living memories of the queenly "City by the Sea."

THE AUTHOR.



## PREFACE.

---

I DO assuredly know that I am writing for the ages. He who sailed straight across the sea guided by an inference, and gave to human progress another continent, was not more surely guided by the all-seeing Eye and overruling Hand than I.

He who digs the exquisite treasure of the past from under mediæval rubbish but gives back to the world its own; yet, nevertheless, known or unknown, he is the world's benefactor till the end of time. But he who reaches forth into the future and holds the lamp that guides our feet into our heritage is thrice blest above the lot of other men: above the past—they knew it not; above the present—for man sees only through his eyes; blest in the future, for men will rise and call him blessed when they realize the fulfillment of his promises in the fruition of their hopes.

Yes, I am writing for the ages; yet I know, alas! how much of opposition and contempt of truth, born of our depravity, is mingled with the better thoughts of well-intentioned men. The would-be wise men of one generation are but patent fools to the generation that comes after them, the blot of history, the laughing-stock of all. For this reason none that have written for immortality have enjoyed the commendation of their contemporaries. Nevertheless,

I have written these plain truths for plain people. May the Master sanctify them to the enlargement of many a life, to the higher aspiration of many a spirit, and to the divine expansion of many a soul that shall more intelligently walk with God!

To the critic I can only say, Do your worst, and let the best come of it. You have your office and relation to the economy of things. In the country where I live we have a vulture known as the turkey buzzard; his taste is exclusively for carrion; therefore he picks the eyes out of the young and weakly lambs that he may reduce them to the level of his taste, and in so doing unwittingly subserves that great and easily discerned principle in the divine economy, "the survival of the fittest." Esther said, and so can I, "If I perish, I perish."

But whether you be critical, or infidel, or prejudiced, or dull, I pray you, reader, read it, and as you read reflect and inwardly digest and muse and burn. Verbally it is but the product of my evening hours, not infrequently wrested from labor, or refused to sleep. Nevertheless, the truth of God is in it, the wisdom that cometh from above.

Ah! my fellow-man, if you would think more of these eternal things and less of stocks and bonds, of rents and rates of interest, with how much more of grandeur and pride of being it might replace the treadmill drudgery of your daily life!

THE AUTHOR.



# CONTENTS.

## 1. PICTURES OF THE APOCALYPSE.

### 2. *Treatises on Subjects Involved.*

	PAGE
<i>Introductory Treatise : The Third Period.....</i>	II
PICTURE I .....	39
<i>Treatise : Christian Psychology.....</i>	48
PICTURE II .....	107
<i>Treatise : The Coming of the Lord.....</i>	III
PICTURE III .....	122
<i>Treatise : The Uses of Adversity.....</i>	124
PICTURE IV.....	159
<i>Treatise : Essay on Heaven.....</i>	163
PICTURE V.....	182
<i>Treatise : The Millennium.....</i>	190
PICTURE VI.....	206
<i>Treatise : The History of Satan.....</i>	211
PICTURE VII.....	222
<i>Treatise : The Resurrection.....</i>	229
PICTURE VIII.....	262
<i>Treatise : The Holy Ghost.....</i>	267
PICTURE IX.....	287
<i>Treatise : Armageddon.....</i>	297
PICTURE X.....	327
<i>Treatise : Prophetic Praise.....</i>	334
PICTURE XI.....	347
<i>Treatise : The Judgment.....</i>	362
PICTURE XII.....	394
<i>Triple Treatise: The Tree, The Water, The Book.....</i>	408



# THE THIRD PERIOD;

OR,

## THE APOCALYPSE EXPLAINED.

---

### THE THIRD PERIOD.

THE keen desire which intelligent men feel to look into the future, not only of their own personal immortality, but of the world to which they belong, with which they are identified, of which each one is an integral part, is not reprehensible but praiseworthy. In fact, it is divine. The base line of his triangular nature finds its one extremity in depravity with Satan, the other in degeneracy with the beast. But the apex of that triangle, which is its highest point, from which the perpendicular line descends through his rectitude, and capacitude, and beatitude, points to God—indeed, is with God. Let none, therefore, reflect upon man's desire to know or God's willingness to reveal. The word of God, from Genesis to the Apocalypse, is all a revelation, not intended to mystify man but to enlighten him. Nothing seems more unaccountable to the writer than this patent fact, that while men admit this proposition measurably with regard to most of the Scriptures, from Genesis to Jude, they

do not suspect, realize, or admit, as the case may be, that Revelation was ever intended to reveal anything.

With modest confidence in the great truths which we bring and lay before our fellow-men, though with none in ourselves, do we now offer them the key which unlocks the mystery of the seven-sealed book, admits us into the intelligent companionship of the angels and into the appreciation of God's eternal purposes, promulged and yet to be fulfilled. We begin by explaining what we mean by a third period. From the creation and fall of man to the death and resurrection of Jesus Christ is one very marked period in the religious history of the world. A second is now progressing, which a large portion of the world admits will extend to the second coming of Christ. We take the position that it will be succeeded by a third period, extending from Christ's second to his third coming, and corresponding in duration with the one through which we are now passing. We call the first the "ante-resurrection," as in it there was absolutely no resurrection, and we call the second or present "the resurrection period," because it produced the "first fruits of the resurrection," and because we live in "hope of the resurrection;" we call the still future period the "apocalyptic," because the Apocalypse reveals most of what we know about it, and because the prophecies of the book are mainly confined to that period.

The argument begins with 1 Cor. xv, 24-28: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he

shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." The first general predicate in these verses is that there is a period succeeding the resurrection of Jesus Christ, which is to close with the subjection of all things, save God the Father, to his sway (verse 27). It is not said whether that period will be long or short, but certain conditions of that period are described. "He must reign;" if to the last, then from the first. This is, then, a regnant period; but there are counter reigns, with "rules," "authority," and "power." Can there be any doubt as to that being the "God of this world," "the prince of the powers of the air?" Another condition: there are a plurality of enemies, not men, but things, the last of which to be destroyed is death. See Rev. xx, 14. The idea of the succession of events is very clearly conveyed: the destruction of many enemies successively and of death finally, the putting down of all "rulers," and of all "authority," and of all "power;" the putting of each enemy under Christ's feet by God, till all shall have been put there; the ultimate fulfillment of the prophecy, "To him shall every knee bow, and every tongue confess" (Phil. ii, 10, 11).

Again, the excepting of God (verse 27) gives a



clew to the nature of the powers and enemies. They are comparable to Christ, who subdues, and to God, who is not to be subdued. They are not the oppositions of men, nor the difficulties of matter; they are personalities, as God and Christ are personalities. Who can escape the conviction that these are the "thrones," "dominions," "principalities," and "powers" which were Christ's first creation (see Col. i, 16), and that they reappeared as the "first beast," the "second beast," the "false prophet," and the "red dragon," in the vivid pictures of the Apocalypse. But it will be objected that death, which is here personified, is an abstraction. True; but remember that it is the personification of a power exercised by him who was a murderer from the beginning, which ceases only when he who exercises that power is overcome, for Satan holds to the last the power of death. As to the length of time which constitutes this distinct period, we present the argument within an argument on this wise:

1. *Argument of the antecedent parallel.* The inhabitants of the world, from the creation and the fall to the coming of Christ, were objects of great solicitude on God's part, and the subjects of great clemency and forbearance, purchased for them, as we understand it, by the Lord Jesus Christ. They were little fitted to receive light, and had little. They had fallen in their federal head, and were involved in the sin of their progenitor. The work of their reinstatement was progressing slowly, but we suppose as rapidly as the circumstances of the case admitted—to think otherwise would be to reflect on God, something which the writer of this book is

not prepared to do—when this time was divided, and may have been doubled, by the absolute failure of the first experiment. This resulted in an oblitative deluge, and changes, hibernal and meteoric, in the condition of the earth, in addition to the curse pronounced upon it when our first parents fell. The experiment was renewed with a family of eight fallen but virtuous people, against two untried and unfallen people in the first case. But the point is that four thousand years were devoted to this dual experiment; a Scripture written of one part of it will practically cover the whole, namely, “When once the long-suffering of God waited in the days of Noah,” four thousand years was the apportionment in the scale of Divinity. And when, according to the eternal purpose, “God sent his Son in the likeness of sinful flesh,” the world entered upon a brighter dispensation, one that we are all willing to magnify because we live in it; we call it meridian now, though if the trumps of doom were suddenly to sound ninety-nine out of every one hundred would be found shivering on the brink of fate. But it has taken nearly nineteen centuries to bring the world to its present religious status. Through the darkness of heathenism and ingratiated superstition; through the night of persecution, in the baleful light of martyrdom; through the “Lo here” and “Lo there” of sectarian bigotry; through the rise and fall of successive denominations, with their more or less guarded claims of infallibility, God has patiently waited, manifesting himself to the world through Jesus Christ, and slowly reconciling the world to himself.

The centuries are passing away ; our poor pen is opening up truths buried from the ages ; the clock of the epoch marks 1894, and is almost ready to strike another year, and the declaration which Christ makes by implication still stares us in the face : “ Nevertheless, when the Son of man cometh, shall he find faith on the earth ? ” But the question is, How much longer is this era likely to last ? Analogies point with no certainty. The dual period that preceded it was four thousand years, but there is no duality about this. This period might be shorter, as it is more intense. It might be more extended in proportion to the magnitude of the thing involved. Are you willing to guage it by half of the past duality, and do you believe that it will end in the year 2000, or are you willing to believe, with the writer, that this single period will require two thousand five hundred years for its accomplishment ? If so, we will find a comparison here which will apply in any case.

You now have two antecedent lines for the third parallel. We are talking to believers. You believe that Satan set himself to work as soon as our first parents were placed on this earth to mar the divine plan ; that they fell into the snare, and that then the redemptory struggle began ; that there was no prompt punishment of the prime offender beyond his typical degradation, no incarceration, no annihilation. The three successive experiments, the removal of Adam from Eden, the salvation of Noah from the flood, the separation of Abraham from his country, were but so many endeavors on the part of divinity to bring man, by appealing to and aiding

his own volition, from under the power of Satan, the price of his redemption having been virtually paid. And you further believe that the original creation, together with these three successive experiments, under the redemptory plan largely failed on account of the great power of Satan, so that it came to be said by inspiration, "The whole world lieth in the wicked one;" and while we have faith in the philosophy of the plan of salvation, and believe that all this time progress was being made, you, nevertheless, are obliged to admit that it required four thousand years for this part of its development.

With the second period, which is the present time, we will deal briefly, pausing only to ask if it would greatly astonish you if an angel were to assure us that this would also require four thousand years for its completion. But we resume.

In the furtherance of the plan and the fulfillment of prophecy Jesus came, and actually and philosophically, if we could only understand it, paid the penalty of our transgressions and brought immortality to light. And for what purpose do the Scriptures say he came into the world and inaugurated a new epoch? "For this purpose the Son of God was manifested, that he might destroy the works of the devil." The agency of the Holy Ghost is introduced in such new and peculiar functions as to constitute this the era of the Holy Ghost. It begun with an overcoming of Satan as the tempter; was early marked by the breaking of his power over the grave, and thereby that power remains broken, and cannot, at any time hereafter, prevent the resurrection of the dead. Nevertheless, nineteen



hundred years are drawing to a close, and the end is not yet. If the broad-minded man, without skepticism on the one hand, and fanaticism on the other, looks over the field, what indication is there that it is even approaching?

Religion is at present the only thing standing still in the world. Every other department of human life exhibits marvelous activity. In these Southern States eight million of one branch of the Hamitic race are being prepared for their future home and status; while in the Congo valley providences startling to look at and think about are preparing their future home for them. The un-blessed races of men glide gently and almost imperceptibly down the inevitable decline toward extinction; while the world's inheritors are marching at doublequick toward their very outposts. It is evident that before men are ready for the drying up of the rivers and the shrinkage of the seas their railroads will have belted, in one way or another, the entire globe, and the men of the western hemisphere will freely converse with those of the eastern world.

It is true the whole earth is like a mighty workshop in which the labors are active, and in some sense as direct as those of an arsenal when war has been declared; but we are neither approaching Manasses nor Armageddon, and it is just as silly to parade certain self-evident and undeniable indications that the day of the Lord is at hand as it was seventeen or eighteen hundred years ago, and the would-be wise reader need not cite the writer to the twenty-fourth chapter of Matthew; he has read it, and is watching.



But we are measurably digressing. You are willing to admit that this period will occupy two thousand years (?). Will you not strain a point for the sake of the argument, and agree with the writer that it will occupy twenty-five hundred years? Well, then, we will resume the argument. If this period has occupied twenty or twenty-five hundred years, and the devil still rampant as a roaring lion, still the adversary of the brethren and the active enemy of all good, not one power as yet under the Saviour's feet, by all parallelism will not the succeeding one in which so much is to be accomplished occupy at least the minimum of the past periods, or from two thousand to twenty-five hundred years?

2. *Argument of the progressiveness of the plan.* We present this in a double light: first, that of inductive inference. The first three experiments to reclaim man, between Adam and Christ, we will not particularize, but deal with the first general period from Adam to Christ as essentially one dispensation. That it was characterized by types, symbols, and prophecies grew out of the oneness of the plan and the progressiveness of its development. It was a dispensation of temporal rewards and present punishments, and the faith of the period was practically confined to these two things. The success of this protracted experiment was limited, its failure large; it was virtually closed with these words: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

Yet One did rise from the dead in the progressiveness of the plan, and Jesus Christ in his humanity brought life and immortality to light through the

resurrection. The veil of the temple, representing the whole barrier of sacrificial and symbolic worship, was rent in twain. This meant not only the end of sacrifice and the death of sacerdotalism, but the advancement of the race into the possibility and responsibility of conscious spiritual relations with God so that they might be his heirs in the things which Jesus had brought to light, and intelligent colaborers with him in the carrying out of his plans. He also drew aside the opaque curtain between the two worlds and changed the provinces of faith so that men could understand "that the things which are seen are temporal, but the things which are not seen are eternal." He fixed the ultimatum of their faith in "everlasting life," and declared that he was the "resurrection and the life;" declared that his followers could not die because they were the children of the resurrection, and promised that after he had prepared a place for them he would come again and take them to himself, that where he was they might be also. What a change in the status of man in his second relation to God under the plan! Read intelligently Heb. xii, 22-24.

So much for the first and second portions of the plan, plain enough because they are past; but how shortsighted we are that we cannot see that there is still another of yet higher grade! Why should Jesus return "in like manner" if there is nothing for him to do when he gets here? Why should God bring with him those that are his if there is nothing for them to do when they get here? We will be pointed. With your appreciation of heaven, what do you suppose they come back for? When

will he present his Church unto himself a bride without spot or wrinkle? Pause and think. Does that seem like your conception of heaven? What about the millennium?

The whole animal and vegetable world, and consequently the material world, is changed preparatory to that period, and it lasts a thousand years, half the time that has already elapsed under the present dispensation. Where does the millennium come in? "He must reign till he puts all enemies under his feet." That sounds like war, but the millennium is a time of peace; what about that? Where does the restoration and conversion of the Jews come in? Is prophetic Scripture a myth? If this period is to close soon and summarily will they be prepared to say at its close, "Blessed is he that cometh in the name of the Lord?" When and where will the disciples sit with him on twelve thrones judging the twelve tribes of Israel? Finally, if man walked with God in the twilight dispensation, shall he not walk with him in the noontide of his glory, when he shall have become like him? (When shall we drink the juice of the grape fresh with him in his Father's kingdom?) There is but one answer to these questions. These things all appertain to the allotment of the third period—an extended period—wherein the millennium is but a truce to its war, an experimental episode in its history.

3. *The argument of the prophecies of the New Testament.* This again we divide, and while the subdivisions may sometimes overlap and interblend, we will endeavor to keep them as distinct as possible.

First division: *The state of the resurrected as a condition.* We first quote the words of Jesus to the Sadducees and to the disciples, touching their future reward. These will be found in the following order, and in one or another of them each word or phrase under quotation marks will be found: Matt. xxii, 29-31; Mark xii, 23-26; Luke xx, 33-36; Matt. xix, 28-30; Mark x, 29, 30; Luke xviii, 29, 30.

"Ye do err, not knowing the Scriptures," which reveal the conditions of that future state, "nor the power of God" to elevate our being without impairing our identity.

"That world," the world to come, compared with 2 Peter iii, 13, and contrasted with this time, or "this present time," is evidently the new earth encompassed with new heavens, which, after the dissolution of this earth by fire in the "day of God," shall be the eternal dwelling place of the righteous, who enter then into their inheritance of eternal life, while, by reversed contrast, "this present time" is the whole comprehensive period of man's probation, from the fall of Adam to the ultimate "day of God."

It will help us much in the study of God's word to think from what an elevated, all-comprehending standpoint Jesus viewed the things of which he spoke. We then are endeavoring to attain such a standpoint through revelation, also to contrast "this present time," from six to ten thousand years, with the "world to come," which is to last from the day of its material reconstruction, forever. And for a better understanding of the whole subject take into



consideration also the contemporaneous existence of heaven, the home of the angels.

When Jesus would prove to a divine demonstration the fact absolute of the resurrection he puts Abraham (a representative of the early dead) before the Jews as a living man. He does not say where, but we have elsewhere abundant evidence that he (type of the righteous dead) is in heaven. Then when Jesus comes he, and all that are Christ's, will not go from the resurrection to heaven, but will come from heaven to the resurrection.

Here Paul takes up the history and gives us two points: first, they will rise from their graves, or, if living, from the surface of the earth, to "meet the Lord in the air;" secondly, "and so" (either for that reason or in that condition) "shall we ever be with the Lord;" and if you will reflect, dear reader, it will be very difficult from any Scripture outside of the Apocalypse to prove that they ever again go outside of our atmosphere. So we come by degrees to treat of their condition, intermediate between the resurrection and the "day of God." We turn now to Matt. xix, 28, 29, and there we find that the period in which "the Son of God shall sit on the throne of his glory," and the twelve "also shall sit upon twelve thrones, judging the twelve tribes of Israel," and in which every one that hath forsaken houses, or relatives, or lands, for his name's sake, shall receive a hundredfold, he calls the "regeneration." Now, all will agree, we take it, that Jesus will not sit on the throne of his glory before the resurrection, and equally that the material regeneration of the earth by fire, as described by



Peter, will not take long and does not agree with the circumstances of this case, and we are therefore shut up to our own conclusions, namely, that this period of reigning and holding property, be it long or short, lies between the resurrection and the destruction of the world by fire. Now we turn to Matt. xxii, 30, and hear him say, "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Here it is evident that the resurrection is synonymous with the regeneration, and means a state or condition of things, for the marrying does not convey the idea of the simultaneous marriage of a large number, but of one marrying here and another there, one now and another then; and further, the giving in marriage, as his hearers understood it, was a contract or espousal, perhaps in childhood, often requiring years for its fulfillment; so the marrying here and the ownership of property in the other case go hand in hand and indicate the lapse of time. One other point of interest in this connection (Mark x, 30) furnishes the qualifying words, "with persecutions." No human intelligence has yet appreciated the bitter persecutions of that period, but the point we would make is this: there are no persecutions in the millennium, yet the millennium comes between the resurrection and the end of all things. Therefore there must be an interval before the millennium, or after it, or both, in which these persecutions will be endured.

With these aggregating and culminating arguments we close this division, assuming that the period thus variously described is that of which

David spoke by inspiration, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool;" and of what we have learned of that period this is a summary:

1. It is a regnant period, at least to the resurrected; Jesus reigns, the twelve reign with him.

2. It is a possessory period, even to the resurrected; men then holding houses and lands.

3. That these "children of the resurrection" cannot die; it is a stage of their immortality; nevertheless they eat and drink with Christ (Luke xxii, 30).

4. That the institution of marriage does not exist with the resurrected.

5. That, nevertheless, there is a restoration of families in the resurrection.

6. That they, the resurrected, are not angels, but only comparable to them.

7. That their condition differs from what it was in heaven, in that they have been "clothed upon" with their own bodies, now changed, glorified, and immortal.

Second division: *Their character, locality, and occupation.* Their *character* is determined when they are "accounted worthy to obtain the resurrection from [among] the dead." Paul's highest ambition was to attain to that resurrection. "Blessed and holy," it is said, "is he that hath part in the first resurrection." This makes them "children of the resurrection," which in turn shows that they are already the children of God, which, moreover, was manifested in their lives, for the disciples had followed Jesus through his trials—mistranslated, temp-

tations—and the rank and file, if I may so distinguish them, had equally with them left father and mother, and wife and children, and houses and lands for his sake and the Gospel's. We might write a chapter on their character, but let it suffice that Jesus says, "They shall walk with me in white, for they are worthy."

Their *locality* is determined by the official relations of the one; as Christ's vicegerents they could not reign in heaven, especially "rule the nations" by the proprietorship of the other; they assuredly hold their houses and lands in this world. Jesus does not say, "I will come to abide with you," for the deceased have no longer any possessions in this present world; their deeds and letters patent are granted to them in the new kingdom. No; he goes to prepare a place for them, he gives them a temporary home in heaven, and then comes back, bringing them with him, that where he is there they may be also. In his Father's domain there are many homes. Thank God for that! The recognition of earthly friends in any period beyond the grave is a patent fact we will not here discuss, but the restoration of them, in any of these periods, to those who have loved them here is a new subject among men; so we will dwell on it briefly. All phrases adjectively used are necessarily limited by the nature of the thing they describe; therefore "a hundredfold" does not mean a hundred wives, nor even children, but rather that your wife shall be a hundredfold more precious than now, and your brother a hundredfold more a brother than now. Did you ever think about the deep sig-

nificance of your being a mother, or sister, or brother to the Lord Jesus Christ? As to your land, it may or may not be a hundred acres to one, but if it is a hundred times more valuable to you the end is met; the promise is fulfilled.

There is a condition not mentioned here, but elsewhere stated with great clearness; such is the nature of the conflict between Christianity and sin that a man's foes may be those of his own household. These shall not be counted worthy to obtain a resurrection from among the dead, and cannot, therefore, be with the head of the family in the regeneration. But the commandment of God presupposes that the family of a godly man will be a unit in the service of God, in which case they will be a unit in heaven. Much more might be said about the physical characteristics of the world at this time; but they would have to be drawn from ancient prophecy, which is outside of our purview at present, or from the Apocalypse, which we hesitate in this preliminary essay to approach.

*Occupation* is a fruitful subject, and we shall be obliged to anticipate in some degree our exposition of the Apocalypse in order to do it justice. The third period is essentially the material period of divine history. Could John Milton have realized the revelations of that period he would have undoubtedly laid his wondrous imagery there. We begin with 1 Cor. xv, 24, 25. The proposition is: he must reign before the end comes, till he shall have put all enemies, with all their rule, authority, and power, under his feet. Nevertheless, the context represents God as subduing all things for him, linking this text with



that which Jesus quotes from David, "Sit thou at my right hand, until I make thine enemies thy footstool." This is only that unifying of the personalities which everywhere characterizes the holy word, as, for example, the creation is said to have been for Christ, through Christ, and by Christ; however, five to one of all Scriptures attribute this work to the personality of Jesus Christ; and in that light we view it.

If then during this period Jesus wages war with his enemies what will necessarily be the occupation of his followers? If in this state the law of sin that is in our members is warring against the Spirit, and the Spirit against the flesh, and these are contrary one to the other, how much more when open war is waged by Jesus Christ against him who is the author of sin, the embodiment of evil, and the God of this world shall they who are Christ's wage war with the common enemy incessantly because they are contrary one to the other! The admiring armies of the beast say, "Who is able to make war with him?" "And it was given unto him to make war with the saints, and to overcome them," and if he overcame them, even sometimes, we can readily see how their prosperity is offset with "persecutions." But "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints."

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

We have introduced the above passage from Rev-

elation to show that this is a period of war with evil; and while we admit that the saints referred to may be living men, yet those who are ever with the Lord cannot be idle spectators of the struggles. And then we come to one about which there can be no doubt: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." This fine linen is said to have been the righteousness of the saints, and there can be little doubt as to who constitute this army.

But it would appear that a period of war was succeeded by one of peace (Rev. xx, 1-4); and as this peace is procured by the imprisonment of Satan the reasonable inference is that he had conducted the war, and with him the resurrected saints had fought, and by them he had been overcome, and with his fall the campaign closed, having lasted possibly a thousand years. At any rate an extended truce was now declared, and it is significant as to Satan's power that there can be no peace on earth so long as Satan is at liberty. But now that he is bound what shall the saints do to occupy their time? What do we read? "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Now, dear reader, a moment's talk about the millennium. You have, perhaps, already regarded this as an extended time of delicious indolence, when the happy-go-lucky inhabitants were gratuitously provided with comfort and delight, a fool's paradise, where there was no labor, and, better still, no law.



We are obliged, however reluctantly, to undeceive you, for this is the very period of which it is said (Rev. xix, 15), "He shall rule them [the nations] with a rod of iron," in fulfillment of David's prophecy. See Psalm ii, 8, 9. Jesus, "the man child," was born for that purpose. Note Rev. xii, 5. And that is what all this reigning means. "And I saw thrones, and they sat upon them, and judgment [government] was given unto them: . . . and they lived and reigned with Christ a thousand years." "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." How perfectly this agrees with these words: "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool."

We will not stop to discuss the relation of the Jews to this period, but you may rest assured that here the pledge and prophecy applies, "Ye which have followed me [here], in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Now, this power to rule the nations is vested in the Lord Jesus, but he is competent to delegate power to others, to have his heads of departments, his commanders and captains, his sheriffs and constabulary; and in the absolute government of a world where will this subdivision of official function and accountability cease? Hence we find in Rev. ii, 26, 27, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they

be broken to shivers: even as I received of my Father."

If you are critical you may limit this number, but if those were the martyrs of an epoch, what of the "hundred and forty-four thousand," his white-horse bodyguard? (Rev. xiv, 1-4.) What of those who, like David, sheathing their swords, take up their harps upon the sea of glass? (Rev. xv, 2.) What of the innumerable multitude with robes and palms (Rev. vii, 9-17) "who came out of great tribulation?" Do not tell us that this is in the ultimate heaven, or ultimate something, because the alternations of day and night still continue, and the temple, which characterizes the millennium, still remains. So then we have found that the resurrected hosts in some part of this period will fight, in some part will govern, and in some portion and places will sing and sound their trumpets. We will therefore close this division of our subject and proceed to show, as best we can, the successive eras of this extended period.

Third division: *Indications as to length of time.* First of all we ask this question: If that era, experiment, climax, or what-not, in this period called the millennium, occupies a thousand years, in the name of common sense why do these visionary adventists persist in compressing all the rest into three years and a half, or some other time of more indefinite brevity? If what Jesus and the apostles say of this period shows us that it is a time of final struggle with the prince of the powers of the air, and with all the subdivisions of the kingdom of darkness, and the omnipotent Conqueror signalizes his

first great triumph over the foe by a truce, not of mutual compact, but of his own sovereignty, knowing that hostilities must be resumed at its close, is it reasonable to suppose that truce will last as long as the war ?

If it be demonstrable that this is an experiment demanded by the unimpeachable equity of God, as the others have been, having one specific purpose in view and occupying a thousand years, is it reasonable to suppose that the dispensation in which it is an episode will last one thousand *three and a half years* ? No ; the truth is that poor, short-sighted man, from the time that he sneered at the slow-grinding mills, “when once the long-suffering of God waited in the days of Noah,” to the days when they say, “Where is the promise of his coming ? for since the fathers fell asleep, all things continue as they were from the beginning of the creation,” has always sought to hurry God in his immutable purposes ; and every man of each age has thought, in his innocent egotism, that with his wonderful epoch the world’s history must close, having reached the acme beyond which there could be nothing. And so our modern adventists, if they could but get Christ here, would reluctantly permit him to have a millennium only because it is recorded, and would scarce allow him a Pentecostal period of preparation between the opening graves of the first resurrection and the inauguration of his millennial kingdom. The disciples themselves were perfectly satisfied that with the destruction of Jerusalem the pillars of the universe must fall, and so condensed their triple question into one, and the

pitying Saviour answered them according to their folly.

Now, we essay to prove that Jesus and the inspired apostles describe the coming period as a struggle with the enemy of God and man. Jesus Christ said, "I beheld Satan as lightning fall from heaven." Most of us are strongly imbued with Milton's theology, but it will not bear sifting in the light of revelation. What countless ages may have passed since Satan forfeited heaven! When did that "fall" occur? He does not seem to have been excluded in Job's time.

The question is, Did Jesus speak of the present?—the language would bear that construction; or of the past?—quite admissible; or of the future?—doubtful as to the text, but made probable by such revelation as bears upon it. He was not cast out two years before that time, for by divine appointment he met the Saviour in the wilderness, making himself the unwitting instrument for the perfecting of the Saviour's qualifications. He was not cast out a year after that time, for Jesus said, "Simon, Simon, Satan hath desired to have you, that he may sift you as wheat." He was not subjugated that chill morning when Judas and the mob met the Master in the gate of Gethsemane, for he said, "This is your hour, and the power of darkness." He was not ejected that day at noon, when the earth hung her head in gloom; if he had been the aurora borealis of divine glory would have spanned the earth above the cross and the pyrotechny of heaven would have exceeded the splendor of a thousand suns.

Perhaps you will say, "He fell in the resurrection:"



virtually, but not actually; for Paul still later testifies that he hath the "power of death." But let us consider the falling from heaven. Before the woman brought forth her man child the dragon's tail had drawn the third part of the stars of heaven. Now, if these stars are those angels of whom Jude thus speaks, "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day," then we have an account herein of the original rebellion of Satan against God before Christ came into the world, and if so, then before Adam fell, for he was then the enemy of God and a liar already; what millions of years or ages before that time we cannot tell, nor does it matter.

The next salient point in his history as recorded in this chapter is that he sought to devour the man child, that is, sought to prevent and overturn the plans of God and Christ in the affiliation. Then when God has defeated him in that, the history of the Church is carried forward (Rev. xii, 9) "a thousand two hundred and sixty days." Whatever number of centuries that may represent, it certainly is going on still.

Then the history of Satan is taken up again at some indefinite time, to be determined by the context, and Satan was "cast out into the earth, and his angels were cast out with him." And when does the context determine that this was done? Not until there came "the kingdom of God" and the "power of his Christ" (Rev. xii, 10); not but what he had been the accuser for four thousand years

already. But was he then cast out? It does not say so. It says they overcame him by "the blood of the Lamb"—this carries it over into the resurrection period, which is ours; "and by the word of their testimony"—this carries it through apostolic days, since which there can have been no change. Therefore, during this dispensation particularly has Satan maintained his relation and been the accuser of our brethren day and night before God.

Having then reached the end of this era in the prosecution of our quest, we pass into the ensuing, or "third period," still asking, When will Satan be cast out of heaven? The next thing predicted of him is, "He hath great wrath, because he knoweth that his time is short."

A thousand years is a short time by comparison with eight or nine thousand spent in vain endeavors to thwart the purposes of God. But let us reach the utmost accuracy that the case will admit of. "When the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

The Church, of which he had been the accuser, the resurrected Church, is thus represented as on wings and out of Satan's reach; but the dates challenge our consideration. The impression obtains among the theologians and commentators that these periods of time, these dates, one stated as "a thousand two hundred and threescore days," and the other in the



multiplying of "times," are in a general way equal. We will adopt this theory. Then the Church was on wings and out of Satan's reach, after he came into the earth, just as long as she had been without wings and subject to his accusations before he came, and of that period one thousand eight hundred and ninety-three years have already elapsed.

Knowing that we are about to leave this subject obscure and unsatisfactory to you, we pray you, patient reader, indulge us in a brief *résumé*. Of what we have sought to say and to establish this is the substance. The fall of Satan, whom we believe to have been once the highest of archangels, is nowhere specifically described in the word of God, but only referred to as a fact. The reference to fallen angels in Jude (ver. 6) is, no doubt, their original declension; the reference in Rev. xii, 4, "And his tail drew the third part of the stars of heaven, and did cast them to the earth," to the same, they having been involved in the ruin of Satan, their head. These make consistent the declaration of the Saviour: "He was a liar from the beginning, and the father of it;" "beginning" meaning not only the beginning of the world, but from the beginning of his defection. He had lied to and deceived the angels and been "a murderer" to them as well as to men. Then as to his or their punishment, if we understand hell to mean exclusion from God, then we can understand a partial exclusion, a being "reserved in everlasting chains under darkness unto the judgment of the great day." We can also reasonably appreciate that as the punishment of the inferiors is incomplete ("Hast thou come to torment

us before the time?"), so the superior has limited prerogatives of which he will finally be dispossessed; and that in "the judgment of the great day," when he and his angels and his human followers, and his works and products, from death to decrepitude or defilement, shall be cast into "everlasting fire prepared for the devil and his angels," they will suffer according to their liability to suffer from the utter extinction of material things, as the cities of Sodom or the bodies of men, to that which eternal spirits, or the equally immortal souls of men, can only suffer—"the death that never dies."

And now, in conclusion, very reluctantly we turn to Daniel's chronology. All references to Old Testament prophecy we would most carefully avoid; but a sense of duty compels us here to introduce the simple but sufficient statement of this period by the inspired prophet (Dan. xii, 11, 12): "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." The period of time extending from the cessation of the daily sacrifice to an unknown point is "a thousand two hundred and ninety days." The custom has been to call each day a year, which makes twelve hundred and ninety years, a term of years that marks nothing, fits nothing, and leaves the expositor sadly in the dark.

I wonder that men have not earlier seen that each hour is a month, and, therefore, every twenty-four

hours two years. The expositor is right, therefore, in calling each day a year; but he forgets that the night is equal to the day, and that therefore he must double his time. As to the epoch which closes this period, it is an era, and it closes with an era.

We have, therefore, this simple declaration, that from the closing of the daily sacrifice to the second coming of Christ shall be two thousand five hundred and eighty years. The daily sacrifice ceases forty years after the death and resurrection of Christ. Therefore the length of the epoch is two thousand six hundred and twenty years.

Fortunately Daniel did not stop here. Like all prophets, he understood but little of that which he foretold, but he pursued his inquiries, and it was well he did, for the things in which he was interested were not to take place in the era he had just given us. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." He desired to know the time of the end, and so now he knows it. The second period, which was then remote from his, was to be two thousand six hundred and twenty years; the third period, succeeding it, was to be two thousand six hundred and seventy years, one jubilee longer, which is "the time of *the end*."

## PICTURE I.

(Chapters iv and v.)

WE suppose we shall not offend the judgment of any intelligent reader when we say that the Apocalypse begins with the fourth chapter and first verse of Revelation, at least so far as we are concerned ; for all that related to the " seven churches of Asia " has long since gone into history as the " things that must [did] shortly come to pass," whereas the remainder of this book is still, to us, the prophecy of " things which must be hereafter." Without further premise, therefore, we enter upon our work, which is to show what the Book of Revelation still reveals.

Our comprehensive proposition is that the book consists of twelve pictorial, epochal revelations of subjects, objectively presented, simple, clear, and severally complete, having each its own chronology, but having no chronological relation or succession, nevertheless constituting one harmonious whole, in the revelation of the world's future, from the second coming of Christ to the end of time. The fourth and fifth chapters constitute one of these pictures. They consist of things seen by John and described to us, allegorical in character, indefinite as to date, representative as to three things, namely, the glory of God omnipotent, the equity of his administration, the agency of the Son, or " the Lamb."

The symbolizing of "seven lamps," "sea of glass," "beasts" which "rest not day and night," etc., the writer would prefer to leave to those whose fancy is more vivid, or who find more pleasure therein, or who are more assured that fancy—their fancy—and verity are one and the same thing. Nevertheless, if the reader so desire, we will submit such explanation as commends itself to investigating thought, holding that all revelation of God is explainable, mystery belonging to the egotistical littleness of our humanity, and not being compatible with the dignity of divinity. This we would premise, that the *dramatis personæ* are not *bona fide* representations of individual characters in heaven, but are only the symbolisms of the revelation and the rehearsal.

First, who are "the seven spirits of God?" If we go back to the first chapter—which, while it deals directly with Christ in his relation to the seven typical or particularized churches of Asia, is at the same time a prologue to the whole—we have "seven stars" representing "seven angels," not, as is commonly supposed, the seven pastors, for this would be inadequate, but seven angels having special charge of these churches, and to whom this circular letter is addressed, not as a private or personal communication, but as an open prophetic declaration of Christ and the Holy Ghost with reference to these churches, their pastors, and their constituency till the fulfillment of the prophecy. In like manner seven flames in their magnificent symbolism are abstract representations of the "invisible God," who is not otherwise represented here. This throne,



“set in heaven,” being that of Christ, and the “one [that] sat on the throne,” the Son, “express image of his [Father’s] person ;” while “the Lamb,” personification of redemption, is represented, in the same wonderful symbolism, as approaching the creative Son (iv, 11) till he is absorbed into him (v, 6), and has seven horns and seven eyes, which both represent the “seven spirits of God,” making him identical with God. The latter clause of v, 13, might better be rendered, “and power be unto him that sitteth upon the throne, [who is] the Lamb, forever and ever.”

From the seven spirits we turn to the twenty-four elders, introduced on this wise: “Round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.” The apostles were elders, though not exclusively so: “The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed” (1 Peter v, 1). The apostles were promised thrones, “Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” This is part of the “regeneration,” and twelve of these are apostles. Here is the beauty of the symbolical. John, not being dead, saw his own seat filled by representation four thousand years in advance of the event. Did he appreciate the fact? But the question in every reader’s mind is not as to



whether twelve of these were apostles, but rather who are the other twelve, and why are they paired with the apostles? Everything seems to indicate that it was not God's will to make any communication to John on the subject, nor to inspire in him any curiosity or communicativeness; so the matter is left to our unaided speculation. Well, let us speculate. Speculation, in theology, as in every other science, is the factor who goes before to hold the light. The first ray of light here comes from x, 11, where John, shortly before his death, is told, while witnessing the rehearsal of a tremendous drama in which he is ultimately to take part, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." In xi, 3, we find him in the picture of the yet future drama fulfilling this assigned task, with a companion. Who is he? First, Zechariah (iv, 14), "These are the two anointed ones that stand by the Lord of the whole earth." Then Malachi says (iv, 5), "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." This is the time, and this is the man. So John is paired with Elijah!

Now let us turn to the transfiguration. Jesus selects two out of three translated men—perhaps three; why not? If three, what phases of the Church or dispensation would they represent? The patriarchal, legal, and prophetic; possibly their translation had some reference to these relations. To meet these men who had never tasted death Jesus selects three disciples, thenceforward the privileged three, Peter, James, and John. If Enoch

was there, he who had walked with the prehistoric Christ three hundred years, why was he not put forward? Partly, perhaps, because the patriarchal dispensation was not so much involved in the estimation of these Jews. He left the world early in the dispensation to which he belonged, his partner in the future glory of Christ was to be short-lived in the dispensation to which he belonged; therefore a corresponding modesty marks the conduct of James and Enoch; but we see they were paired for the glory which is to be revealed. Peter, who would fain have built a tabernacle for the man of tabernacles, makes himself the eternal companion of Moses; while John, so reticent of himself, knows after their presentation that he shall be paired with Elijah after his resurrection at the coming of the Lord shall have put him on the same level with the translated prophet. As to who the others are it is but guesswork at best, but believing that we can make a shrewd guess we will submit a list, and you can see what you think of it: Enoch, Moses, Elijah, Elisha, Isaiah, Ezekiel, Jeremiah, Samuel, David, Daniel, Zachariah, and Malachi, or John the Baptist, who, though he were last and least, in this relation to the kingdom of heaven, would be greater than his former self.

As to the beasts, this should be translated "living creatures." The description of these creatures shows that they were purely symbolical. As to whether or not John understood their emblematical significance we are unable to say. They have eyes "before and behind," to signify the symbolized knowledge which is in them of past and future;

three pairs of wings to signify the triple, persistent activity of the same knowledge and power; and were full of eyes "within," not within their bodies, but within their wings, to show the universality as well as perpetuity of the intelligence involved and evolved in their representation, qualifying them to unite with the elders in every fresh development, not only to glorify "our Lord," who created all things, and for whose pleasure they are and were created, but to magnify the manifestations of "the Lamb." Their representative value is probably about this: they represent the four divisions of the progressive plan by which the earth and man are redeemed from under the curse, beginning (as everything in the Apocalypse does) after the fall.

First, the savage nature of the animal creation, after the curse had been laid upon the earth, threatening to overthrow the "dominion of man;" but the all-seeing wisdom of the Creator, whose plan was evolving itself even in this period, is represented by the multitudinous organs of vision with which this representation is endowed. Second, the complete subjection of all nature and all natural creation to man in his increasing numbers, intelligence, and conformity to God's plan, even till it laps over on the millennium. Third, man himself, from the crudest condition to which depravity ever reduced him, up to the highest elevation of which his nature was capable while still confined to the earth, bringing us to another and higher state of being awaiting him. Fourth, that higher state (see xii, 14), where the same figure of eagles' wings is used, and every progressive stage is permeated with the all-seeing intelligence

of God. The apocalyptic period is essentially Christ's period; therefore the ascriptions of praise are to him "which was, and is, and is to come."

The fifth chapter assumes—an assumption may as well be expressed pictorially as otherwise—that God's purposes are immutably inscribed, but sealed by divine inscrutability alike from heaven and earth. Then the Son is introduced into the picture as "the Lamb that was slain, but liveth again." The manner and extent of his redemption is declared, and heaven and earth are felicitously introduced in song and refrain, gratefully, intelligently, gloriously vindicating his merit and success.

We will now devote the rest of this chapter to the manner of John's introduction into heaven's picture gallery. The revelation of the first three chapters was made to him on the first day of the week, "the Lord's day," in a condition which he calls being "in the Spirit." Jesus came to him in that condition, or rather revealed himself to him through that condition. The apparent surroundings were pictorial and typical, but the instructions were verbally conveyed. We may thus contrast the first condition with the second, he was "in the Spirit," but his spirit was in him; that is, he was in a trance, the relations of mind and matter being not normally suspended, as in sleep, but abnormally disturbed; nevertheless, the relation was physiologically in abeyance, and John was in Patmos. But now a different change has taken place, and one that nothing but the miraculous application of divine power would effect. An interval may have elapsed. The vision of a door



may have presented itself to his natural sense or waking imagination, and the far-off sound of a trumpet voice may have fallen on his natural ear—it would not have been the first time—then he says, “Immediately,” that is, “Immediately [after] I was in the Spirit.” The phenomena were to John, as on the former occasion ; but it reminds us of Paul, the only other man who went to heaven while yet alive, and who said, “Whether in the body or out of the body I cannot tell,” but one thing he seemed to know, namely, that he was “caught up.” So John heard a voice saying, “Come up hither,” and immediately—what?—went up thither—he was in the spirit. Now, the condition on which alone his spirit could obey the mandate was disembodiment ; and John was practically dead and his body was left in Patmos. Of this as a prerogative we may hereafter speak, but now only desire to speak of the fact.

The body of Jesus was directly preserved from incipient decay, though he was absolutely dead, but the body of John was preserved from being absolutely dead that his spirit might return as from a trance. To state it scientifically, his soul was really brought into its future environments, and the correspondencies of his spiritual life were caused to take effect, and this brought him at that time into such conditional relation to heavenly things as he now enjoys, being dead ; it being a reasonable conclusion that the disembodied spirit came into intelligent relations with heaven from the fact that the souls under the altar were conscious of their condition and their surroundings, and held communication with the spiritual and the divine (vi, 9-11).



Paul says, " There is a natural body, and there is a spiritual body," and the sooner we appreciate this proposition and apprehend that the one is abstracted from the other in death, and may be without death, the sooner we will understand Jesus and the resurrection.

## Abstract Treatise.

## CHRISTIAN PSYCHOLOGY.

THE Apocalypse is the psychological part of the New Testament, and if we write the psychology of the Apocalypse possibly we shall have written it all; at any rate, we do not pledge ourselves to consider any other portion of Scripture exhaustively.

First proposition: *Continuity of being and preservation of identity is in the soul* (Rev. vi, 9-11). We will not quote—get your Testament. These were disembodied souls, “souls of them that were slain.” Their condition was that which Paul calls being “unclothed;” evidently a suspended and, in some qualified degree, an unsatisfactory one. “And they cried”—not only did their individuality remain, but it remained intact—“How long, O Lord, holy and true.” They had recollection, reflection, comparison, consideration, passion, and desire. “Judge and avenge our blood?” Here is continuity of being, they were in the body once, they are out of the body now; the shedding of their blood was the immediate cause of their death, but did not result in any discontinuance of their consciousness. Here is further identity, and in a threefold presentation—first, *in continued consciousness*; secondly, *in continued proprietorship*; thirdly, *in a sense of justice and righteousness of claim*. Lastly, their plea for a change of condition, though it brought upon them no reproof, did elicit, from Omnipotence itself, con-

sideration of their claims in their individuality and identity, and that with reference to their past, their present, and their future.

Again (1 Thess. iv, 16-18), "The dead in Christ shall rise first." Of these, two things are predicated in the word of God: *First*, "They are written in the Lamb's book of life" (Rev. xxi, 27). *Secondly* (Matt. xxii, 32), "God is not the God of the dead, but of the living." Here is another argument for continuity of being and preservation of personal identity. They become God's while living, and while living are entered in the Lamb's book of life. They die, are buried, drowned, devoured, disintegrated, dissolved, consumed, chemically resolved; yet they remain in their identity upon the living record, and in their continuity are living witnesses to the fact. "Then we which are alive and remain" "shall all be changed" (1 Cor. xv, 51), "shall be caught up together with them in the clouds: . . . and so shall we ever be with the Lord." This change in the instantaneous dissolution of the natural bodies of the living is the precise equivalent of that wrought in the dust of the Egyptian mummy, the ashes of a Grecian urn, or the residuum of a modern crematory; for the resurrected dead and the reconstructed living are caught up together, that is, are in one general condition; and the conservation of identity and the continuity of being are in the unaffected and unchangeable and indestructible soul.

We now take some of those Scriptures that bear upon the condition of the soul after death and before the resurrection. We would like to take the

case of Samuel before Saul, when he appeared in an immaterial condition so like his former one as to be recognizable ; with conscious identity, recollection, appreciation of surroundings, and knowledge of the future ; but, as we are not bolstering up a theory, but investigating a science, we pass over what some may consider doubtful ground.

We will take the case of Dives and Lazarus. Many do not consider it a narration of facts—the writer does not—but the facts of the narrative are these : Two such men have lived, or could have lived ; have had, or could have had, such relations ; did have, or would have had, such surroundings in death—both immediately before and immediately after ; did or could have held such transposed relation in their soul life, and, with all the knowledge it implies, hold such conversation with each other in the world of spirits, between which world and this there was not, but could have been, communication. What then are the points briefly made ? The soul of Dives was acquainted with the soul of Lazarus ; in other words, the continuity of being in Lazarus related him to the conscious identity of Dives, and *vice versâ*. Again, the sensibilities of their souls were susceptible of pain or peace. The first described by Dives with reference to himself, the other described by Abraham with reference to Lazarus ; and the last inference germane to our subject is that Dives continued to retain the keenest interest in the relations of this life, as he had known them, whether he would continue to know them or not.

Let this suffice. We now return to make applica-

tion of what we have learned of the souls of living men. If the continuity of being and consciousness inhere in the soul, with inseparable intelligence and concurring sensibility, then it follows that the separation of the body, or vehicle, from the soul does not affect the integrity of the man; neither does the body, under any circumstances, lose its identity with the soul to which it belongs, for, if it were possible for another soul to take it, greater confusion would be wrought than by demoniacal possession, when the soul was not supplanted but overruled, so that the man acted and spake as if he were the demon.

Passing over sleep, which we have not space to consider, the common trance serves most clearly to show that the soul can come and go, and while gone exercise the faculties to which bodily organs are adapted without their use, so that the seeing, hearing, smelling, tasting, etc., are all in active exercise while the body is in a comatose condition.

This brings us to the consideration of Paul and his temporary translation. Paul did not claim to have known whether he was in the body or out of the body. From all the analogies and probabilities of the case, what do you think about it? We think God always makes the least possible departure from the natural law in the premises and the most economical exercise of the divine power; therefore we think Paul's body was left in the convenient condition of suspended animation, while his soul, as completely free as in death, was taken by the Holy Ghost, the agent of Philip's transportation, up to heaven, as a special compliment and to secure a



specific end; and that it was only an exception to the law in the premises, and not a violation. Now, while our point is abundantly sustained—his being and his consciousness were there—we have the additional item that in the exercise of the unencumbered faculties of his soul he was privileged to hear things which in the readjustment of his spiritual and material nature he might not, or, more likely, could not communicate to others.

The case of John on Patmos differs in no psychological particular from that of Paul, and circumstantially only in that a great diorama was prepared for him, in which all heaven seems to have taken dramatic interest, and which he was instructed to communicate to us as a final and comprehensive revelation of God's purposes toward man.

Perhaps we had better pause here to say a word about the origin of the soul. The law of reproduction is the same from the highest to the lowest gradation. If the soul of the son were not generated by the father, then the fierce anger of the father would not be found by hereditary law in the soul of the son; and if the mother did not contribute her share, then there would not be in that soul the modifying influence of a mother's tenderness.

When the union of two germs of being, involving all the possibilities of future development, takes place, the product is one life, and all that appertains to that life is concomitant to that union, whether it be the single and almost motionless existence of an oyster or the active duality of a living man with a living soul. We fully appreciate to what our proposition leads—if death be a divorcement of these two

lives, then is death an evil, and one to be remedied at the marriage of the Lamb ; and if in hell the soul is eternally bereaved, then is that bereavement but another evil in that soul's evil state.

The soul is of quicker and closer interest to God in proportion as it is more like his nature though not of his nature. "All souls are mine," saith the Lord ; "as the soul of the father, so also the soul of the son is mine." God's highest gifts must be to our highest nature ; therefore Jesus said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" But we must not pass from this subject of the origin without saying a word about the soul of the Son of God, or, as he was wont to call himself, "the Son of man." We trust there are but few of our readers who have not learned to realize that He had a soul. What of its origin? Was it gendered of his mother? Most assuredly ; how else could he have been a Hebrew and of the seed of Abraham? He was indebted to his mother for a human body and a human soul, and to his Father, under the law of generation, for the immaculate purity of his soul and the normal condition of his body.

So much for origin. We are discussing the continuity of being and the preservation of identity as inhering in the soul, and would do well to look still upon the typical man Christ Jesus as illustrating our position. Some of the manifestations of his soul life and of his body life, in their interchangeable relations, may be of interest, for they set forth most clearly the changes that are to take place more slowly in the dual natures of his children, for when

he became at his own will invisible and intangible to his enemies; he simply passed out of one condition into the other without waiting for death and resurrection. When he had drank, on the cross, the cup his soul dreaded, he expired his natural life, which left his soul free. He stood over Joseph and Nicodemus, and the women, in their work of love that evening. He waited for Mary at his tomb, not having as yet ascended to his Father, when the light of the resurrection morn dawned on the suburbs of Jerusalem. As we are not dealing with the resurrection of the body, however, but only with the nature of the soul, we simply make this point, that after his resurrection if he could put off or put on his natural body at his own will, not in the sense of laying it down and leaving it, as in the tomb, but making it a body or not a body, visible or not visible, ponderable or imponderable, tangible or intangible—for this is what he evidently did—taking his body through closed doors in its essence, displaying it when there in its substance: “Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing”—we say, if he could do thus with his body, then the essential and independent identity and integrity of his being lay in his soul.

There must have been in him a point of union between his human nature then recently engendered and the uncreated and eternal Son. What was it? Matter yields to spirit, but they cannot blend; he was not an amalgam of divinity and matter. We will look at the analogy in man a moment, and then

draw our conclusions. God's Spirit touches man's spirit with conviction and consciousness and power: "The Spirit itself beareth witness with our spirit." So the soul of Jesus, and his human intellect, was illuminated by the Holy Ghost. In all his tests and trials from the wilderness, by way of Gethsemane, to Calvary, he was sustained by the Holy Ghost. His miracles were wrought through the agency of the Holy Ghost; and the only difference the wisdom of the Trinity permitted between his humanity and ours is that described by the Scripture, "God giveth not the Spirit by measure to him." We answer the question then, It was in his human soul, and go to Gethsemane for the proof: "My soul is exceeding sorrowful, even unto death" (Matt. xxvi, 38).

Now for a brief analysis of this sorrow. Nothing belonging to his bodily nature, pain, weariness, or death, is worthy to be taken into human account; he was not less, but more than human heroes. The non-vicarious sufferings, whether of buffetings, or thorns, or nails, were of no magnitude to him; his soul shrank from an intelligent appreciation of suffering yet to be endured *in his soul*. Whence came this more than human intelligence? No human soul can naturally appreciate its future; but so keenly did he feel what he had to suffer that his physical frame sank in bloody sweat under his psychical sufferings. The intelligence was divine. Omniscience was funneled down upon his human intellect, and the divinity that furnished knowledge to crush furnished also the power to sustain, and the blood his sufferings expressed



dripped through the fingers of the angel that supported him.

So then we learn that there was in that soul, as in all souls, a capacity to meet God. And we must further learn that the intelligence thus conveyed was not confined to the time or circumstances of Gethsemane: "How knoweth this man letters, having never learned?" The knowledge of fact, language, and simile was not divine knowledge, for it inhered in and appertained to his human soul, but it was divinely imparted; and here again he differed from other men only in degree: "If any of you lack wisdom, let him ask of God, that giveth to all liberally; . . . and it shall be given him."

Having spoken of the possible contact of the divine Spirit and the human soul it is proper that we should pause here and say a word about dreams and inspiration.

Dreams have been employed of God from the time of Joseph, the son of Jacob, to that of Joseph the husband of Mary, as one of the channels through which he was pleased to convey information to the souls of men, and we cannot in justice pass it by. The philosophy of the thing, however, is simple and easily told. Of course God could give to the ordinary dream shape and coherence and significance to serve his own purpose, as in the case of Pharaoh, Nebuchadnezzar, and others. On the other hand, he could extend the condition to that of the trance, and give visions like those of Ezekiel on the Chebar or Daniel on the Ulai. But that of which we desire to give the philosophy is such revelation as may come to us through



the more extended perceptions of the soul when free in sleep.

A dream is the action of mind on matter during the incomplete relation of the two, as the horrible presentations of *mania a potu* or the vagaries of common delirium are its action under circumstances of disease or material unfitness. Most of our dreams are in the morning, when, as we say, our sleep is broken. The inference is, from their incoherence, that the action of the unfettered mind cannot be conveyed to the consciousness of adjusted mind and body. Where, then, is the point of communication between the free spirit and the natural condition? We say free spirit, for it must be borne in mind that the soul freed in sleep does not go into, nor communicate with, any other world than this. His associations (if any there be) must be of this world to which he belongs, and no communications can be had with any superior state except they be miraculous. But the question is: How can he communicate to the normal condition that knowledge which he acquired, being measurably free from material restraint? We answer: There is obviously a point when the soul in resuming its bodily machinery between sleeping and waking, between in and out, when the natural understanding can be reached and an impression made. It is like the bullet through the casemate, the result of coincidences not often occurring, but possible, nevertheless. The sleeper in New York, at 4:30 A. M., springs from his bed with a consciousness that his brother in San Francisco has just expired.

We would not be misunderstood; we mean to

say that this point of communication is still open between man's free spirit and his normal intelligence, and that God probably availed himself of it in the days of direct revelation. The reign of Archelaus was possibly thus conveyed to Joseph, and the innocence of Jesus to Pilate's wife. It has passed, and we would only draw the line sharply between the possibilities of sound philosophy and the vagaries of a silly superstition, oscillating between the meaning of dreams and the messages of spirit-rappers, and lay down a proposition not appropriate to argue in this connection, but in every way worthy of your consideration. *It is morally impossible that there should be any miracle or direct communication from heaven by dreams or otherwise in this age in which we live.*

Now a word about inspiration, around which a great deal of modern misapprehension clings. Inspiration has only two features: *first*, knowledge of facts, past, present, or future, is conveyed to the perceptive faculties of the soul through or independently of the natural channels by the Holy Ghost; *secondly*, from the time of its impartation it is conserved by what we understand as providence. In this way, and to this degree only, is the language of the prophet constrained. He may tell it in his own words, but he must make no mistake. Being told, the record is preserved from extinction, subsequent errors are prevented or removed, and the truth of revelation stands unchangeable and immovable as the pillars of the universe, through the preventing power of God.

The methods of conveying divine knowledge to

human minds are infinitely various. Moses saw a panorama of the creation, in which the divine work of fifty thousand years was revealed in a few minutes, and a map of the geography of Eden that still excludes speculation. Isaiah saw a picture of the crucifixion. Gabriel kindly and circumstantially explained to Mary the mystery of the incarnation, while our blessed Lord took Paul up to heaven for purposes of personal interview and revelation. "All Scripture is given by inspiration of God, and is profitable" to all ends for which he designed it.

Second division : *Divine origin of the soul ; its original and inalienable quality of immortality.* We have spoken of the origin of each particular soul by reproduction. But as there was an origin of the generic body, succeeded by a plan of reproduction, so there must have been a primal origin of the soul succeeded by a like plan of reproduction. And it is not only popular, but self-evident, that the soul had a separable origin as well as a separable constituency ; of that origin and that constituency we now desire to speak.

We assume that the production of man's body out of pre-existing elements, "dust of the earth," was the crowning act of God's physical creation. Not that he was so formed that he could rend like the lion, or run like the antelope, or climb like the ape, or care for himself at birth like the quail. But that his aggregated possibilities were superior to those of any other animal, and consequently of all other animals put together. Here is evidence of comprehensive design in the creation. The American Indian may seem, upon the level of brute in-

stinct, to be superior to the whole brute kingdom, but it is not possible that dual man, with his combined advantages, can ever descend to that level. The existence of a soul in man does so energize his being, that if his mental acquirements did not exceed the aggregated intelligence of the brute, yet nevertheless he would be the dominant inhabitant of the earth.

God, having prepared the material house and vehicle for spiritual occupancy, "breathed into his nostrils the breath of [lives], and man became a living soul"—dual lives and doubly reproductive lives, the natural life dependent upon, and allied to the soul. Let none cavil; there never was a human being without a soul. There never was a human soul separated from its body without death, save that of Moses (miraculously). And the great typical Man, in whose image we are all made, withdrew his natural life from his body, that it might be dead; but retained that life in his soul, that, in obedience to the law of human construction, it might, according to his divine will, reanimate that body, so that he should live again in his human identity.

The declarations and the inferences of the word of God as to creation blend into such harmonious completeness that we feel no diffidence in assuming the declarative and saying, "This is the word of God." When the Logos took upon himself the work of creation he began at the highest creative possibility; and the first of his creations was as near to himself (the created Logos) as he, the Logos, was to the uncreated triune God, of which Trinity he was *the second inseparable personality*; and that in

peopling heaven, or space, he descended to the bottom of the independent spiritual grade of beings, angels: "Thou hast made [man] a little lower than the angels."

From the Mosaic revelation we assume that, having done this, he, after the lapse possibly of millions of ages, or at least in his own good time and according to his infinite wisdom, began the creation of material things on an ascending scale—low organism, low form of life; higher organism, higher life. Whether or not all globes and suns and solar systems sprang simultaneously into being, whether our globe is younger or older than her sisters or all are twins alike in this sidereal family, revelation does not say. It seems to say that through perhaps fifty thousand years God had been preparing for man's epoch the world on which we live, and that when the point of union had been reached between the ascending scale of matter and the descending scale of spirit, then was it said in the councils of the Trinity, "Let us make man in our image." A material complement to the gloriously spiritual Logos, as he was a spiritually visible complement to the invisible infinity of God. Thus the vehicular man with a soul was the last creation of the Son, as the visible Logos was "the beginning of the creation of God" (Rev. iii, 14).

Now as to the immortality of the soul. The law of all material things, including the body of man, is elemental resolution or decomposition by oxygen. Life and organism—the lower forms of organism we have not learned to appreciate as life—alone preserve matter from decomposition. Organism be-



longs to constructive intelligence, and life to some higher domain, from which, or through which, it descends to the level of matter. Therefore, in the nature of things, neither of them is subject to this law of matter; they cannot have in themselves the principles of cessation, dissolution, or decay. There is no decomposition of life in our chemistry and no discontinuance of soul or spirit under any law appreciable to our philosophy. As the soul evidently belongs to some higher grade of being, the inference of the intelligent heathen was that it never died. But the twilight ray of human intelligence is swallowed up in the noontime light of divine revelation, which tells us that the life of the soul is a life of eternal consciousness, and the death of the soul is a death of eternal consciousness. Therefore, continuance is the law of its being as discontinuance is the law of all beneath its level. Naturally the body cannot live, and in its nature the soul can never die. All inferior life ceases with the disarrangement of its material vehicle; but human life, being withdrawn from the physical constitution to which it is related by the soul, is by the soul retained subject, together with the soul, to the will of the Creator. "Thou fool, this night thy soul shall be required of thee." "Father, into thy hands I commend my spirit." "I will raise him up at the last day." "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice." The immortality of the soul is therefore an inalienable part of its divine constitution.

Third division: *Relation of the soul to the body.*

Every passion has its seat in the soul and its complement or corollary in the body. The first marriage in the universe of God was the marriage of the body to the soul, which was the linking of the systems of creation together. The life of the soul was intended to be a humble one in the beginning, bound to the body. The life of the body (creature) was intended to be ultimately an exalted one, participator with the soul. Like man and wife they were intended to be a unit for good, but, like man and wife, they were constitutionally separable by sin. Their oneness in virtue was the mystery of the angels. Their connection in sin was the mockery of the devil. Their purity in the relation made them jointly God's home, who dwelt alike in the body and the soul. Their unlawful commerce made them alike outcasts; alike in pain, alike in darkness, alike in their respective doom. The body was dowered by the soul with immortality; they were divorced by sin, and the dower forfeited, for God said to the body, "Dust thou art, and unto dust shalt thou return." The renewed soul regains in Christ all that the devil made him lose, and reendows the body with a blessed immortality; but it is reasonable to suppose that after the body of the wicked has been raised in the resurrection, to serve the end of equitable judgment, it will be destroyed, with final dissolution, in the "second death." Their probation was to have been on the highest level of their bodily capacities, in which "the earnest expectation of the creature waited for the manifestation of the sons of God." Their reward was to be adoption into the nearer circles of God's

family and elevation of their compound nature toward that of Christ. There was no separation in the divine plan; God had joined them together never to be put asunder. Original divorce had its origin in hell.

Every passion has its enduring relation to the soul and its complement or corollary in the body. We venture on this broad proposition, not that we feel called to make or to sustain it under the head of Christian psychology, but because it is related to, and explanatory of, things which we must consider.

As we shall speak hereafter, perhaps, of the qualities that are peculiar to the soul we would now consider briefly some of the typical passions in their double relations. Let us take love, the divinest of the list. The God who made us locates in our soul that love which he demands of us: "Thou shalt love the Lord thy God with all thy heart and with all thy soul;" "For the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul;" "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him"—that is, in the soul—for Paul prayed for the Ephesians, "that Christ might dwell in their hearts" (Eph. iii, 17). This is the teaching of Scripture. The love of the soul with or without the body is the demand of God. The highest affection on human level has its seat in the soul. "The soul of Jonathan was knit with the soul of David." Among the holiest affections we reckon that which leads to and lingers in the conjugal relation. It bears severe tests, such as the loss of health, of

beauty, and of life. True, the passion for the lustrous eye, the cherry lip, the blooming cheek show how the complemental motions of the body mingle with the movings of the soul, till none can tell where the glow of the heavenly light has blended with the color of the rose; nevertheless, so much of it as commands our highest admiration and survives "the wreck of matter and the crush of worlds" is in and of the soul.

Let us take anger, a constituent passion of the divine character. "God is angry with the wicked every day;" "And when he had looked round about on them with anger;" "And when he had made a scourge of small cords he drove them all out of the temple." If you can conceive of anger taken out of the divine constitution, then you can conceive of an incomplete Deity. If you can conceive of its being taken out of a soul, then you can appreciate a dismembered soul. In its righteous exercise in the soul of man it is part of the divine portraiture and of as high a grade as the divine resemblance can make it. Yet it ranges so low in the depraved soul that the wise man can say, "Anger resteth in the bosom of fools." "Be ye angry and sin not: let not the sun go down upon your wrath." In its bodily corollary we see the flashing eye, the uplifted hand, the rapid pulse, the high-strung muscle; these are the concomitants of rage, and the sequence of their action is murder. But with or without the coveted blow the soul hates on, and can hate on in confinement or in sickness, in the article of death or the eternity of hell.

Joy is born of the soul, for its highest type is be-

gotten there of the Holy Ghost. It appertains to the soul co-extensively with its relations to God (from whose divine perfection joy is eternally inalienable), and fails only in the degree in which it is dead to love and dead to light. We admit that joy, like any other passion, is but a product, the opportunity of conditions on a capacity. The conditions in the universe of God are equal to the infinite demand of divinity, the capacity of the human soul is enlarged and the conditions met in the degree in which the soul comes into line with God and is made partaker of the divine character. The expedients and substitutes and stimulants that are laid along the corollary lines afford the saddest and most numerous pictures of depravity it is our misfortune to see, extending from the æsthetic to the vile, from fashionable dissipation to the kennel and the gutter. The rule with the human soul now is that as its joy is so may its pain be—in other words, that its capacities for joy or suffering are constitutionally and educationally equal; and upon this fact hangs much of God's eternal equity. Whether or not this principle applies to the perfection of the divine constitution, who can tell? We think it is a fair inference. Whether or not the principle obtains in the perfected soul of future eternity we cannot say, but think it is a fair inference that capacity to suffer is inherent alike in the divine and human constitutions, and that they will only cease to suffer when all the conditions of suffering are removed. We will close. How just it is with these double relations of our passionate natures that we should give account to God for the deeds done in the body.



Fourth division: *Probation of soul co-extensive with its relations to the body; hence the necessity for a circumstantial judgment and resurrection for that purpose.* As we are dealing rather with the philosophy than the theology of our subject we do not quote such Scriptures as "receive according to that he hath done, whether it be good or bad," and sit down, but would rather call attention of the reader to the fact that there was no abrogation of the probationary plan, but simply a change, transfer, and adaptation. We feel sure that under the original plan, while increase of the human family would have been slow and age correspondingly great, the children would have known that their parents were going out of a probation which they were entering upon. We have elsewhere said that the term was most likely a thousand years, and at the expiration of that period they certainly would not be translated to heaven, for heaven was not prepared for man, neither was man made for heaven. We have nothing but surmise here; yet we feel persuaded that aspirations would have been awakened in succeeding generations because some knowledge must have reached them of a plan evolving itself on the earth.

The "change" was chiefly from a condition of unbiased simplicity to one of depravity, that is, of sinful predisposition, the "transfer" from a small home full of good to the wide world full of thorns and thistles, of labor and limited production. The "adaptation" consisted of that whole scheme of gracious interference without which fallen man could have done nothing. If then original proba-

tion consisted of tests, to be applied under the primal relations of soul and body for a definite length of time, is it not reasonable to suppose that the ensuing one would conform to the circumstances under which it was established, not now limited by a definite period but by the complicated operations of the curse upon the earth and the consequences of sin upon their systems? Surely this argument is sufficiently conclusive to be riveted by the word of God: "It is appointed unto man once to die, but after this the judgment."

Out of this condition of things come the two necessities already declared: First, that of "circumstantial judgment." About the condition of a disembodied soul at and after the time of its disembodiment there can be no question among the intelligences of the universe. But taking things for granted would not meet the ends of the judgment, neither would it answer to fall back on the sovereignty of God, "He hath mercy on whom he will have mercy," neither upon the infinite merits of Christ's atonement. One would be met with the inquiry, By what moral right is this sovereignty regulated? and the other by the demand, Why were not many others, if not all, saved by these merits? The divinely ordained review and investigation of that day must, from the beginning to the end of that relation, show, without distinction between saint and sinner, by what equitable exercise of his clemency some were saved and by what righteous judgment others were condemned.

Secondly, *to this end the resurrection must be had.* Of course death is the result, though not

the penalty, of sin, and resurrection is the result of death. The probation is now extended over the lives of many generations. They pass from the theater of action with all the surrounding, modifying, and interlocking influences of their period. Equity demands that they stand in their bodily identity, with their contemporaneous surroundings before the Judge, and this can only be procured by the resurrection, and to this end and for this purpose it was designed; albeit, we admit, of course, that another end is subserved, namely, that the millions of the redeemed, after the judgment, enter simultaneously into the felicities of their re-embodied and eternal condition. But how greatly our position is strengthened here by the condition of the wicked, whose bodies live in their resurrected state just long enough to serve the end of the judgment, and are then finally resolved in the fervent heat of earth's alembic, leaving their naked souls to suffer, as they only can, the pangs of hell.

This sets the question of the resurrection of the brute creation at rest; it is unphilosophical. Immortality cannot appertain to their grade of being, and would not be conferred upon them by a miraculous resurrection. And resurrection, being as it were an afterthought in the divine provision, and growing out of the necessities of our equitable judgment, cannot apply any further than the judgment extends, and cannot comprehend the brute creation unless they also are to be judged; and if they are to be judged, then they must first have an intelligence, a conscience, a revelation, and a religion.

Fifth division: *Partial physiology of the soul. Independence of the will, resident in the soul and potential as to the body, the groundwork of the judgment.* The constitution of the soul is just beginning to shape itself into a science, and is not yet recognized as such. We have a well-defined physiology taught in our schools. Phrenology, after being wonderfully pushed in the early part of the present century, lies dormant, waiting for another impulse to lay it alongside of the physical sciences taught in our schools. But psychology is the stock in trade of the traveling clairvoyant, who is cousin-germane to the resident spiritualist or peripatetic fortune teller. Feared, therefore, and eschewed by the thinking men of the age, it has no solidity and no development in the popular mind. And if the average man or woman of the day would tell you what they honestly thought about the soul they would tell you that they had only thought of it as an indefinable gaseous something which constituted the essence of life and evaporated from the body at death.

But laying aside censoriousness, the writer would, with becoming humility, submit an imperfect sketch of the soul, to be filled out by wiser minds of living men or generations yet to come. The shape and size of the soul, the great Dr. Whedon seems to have thought, corresponded with that of the body which it occupied. Well, why not? Must it be enlarged by expansion to the size of an elephant, or have wings like the material navigators of the sky? Does it weave itself into manifold fantastic forms like the smoke expelled from the engine, or find



its locality and cohesion in its greater density like carbonic acid gas? How was it with the fourfold nature of Christ? Where was his glorified body? Reduced in his natural body; his natural body warmed up into glory on the mount of transfiguration, and subsided into nature when the end was served. Where was his human soul, the one important thing in taking our likeness upon himself? Permeating his human body, it was of finer material. Where was his divinity? Permeating his human soul, it was pure spirit: Stephen saw him in his fourfold form standing at the right hand of God. On the cross he said, "Father, into thy hands I commend my [soul]." He was separated into three appreciable constituencies: his divinity was in the triune God, called "the Father;" his soul was in the "hands" (keeping care) of God, "his Father;" nevertheless, out of the eyes of that soul he watched that other part, his body, in the hands of Joseph and John; and that dead, gashed body involved "the glory he had with the Father before the world was." Here is the typical man after whose model we are all made; let us think and learn.

*Has the soul faculties after which the five senses of the body have been modeled?* Assuredly the soul has all these faculties originally and independently, but adaptable to the bodily organs when united to the body. We will now carry our investigations into the book with which especially we have to do, that of Revelation. Leaving the first presentation to John, about which there might be diverse opinions, we start with the point where he



entered through the open door into heaven. Few, we suppose, will assume that he took his body with him. If then his soul went into heaven, it went there to see with all the extended powers of its vision. His was a disembodied soul to the degree of an entranced condition, whether natural or supernatural. We admit that nothing which he saw enacted was real; nevertheless, all were real characters, and God responsible for the exactitude with which all future things were there portrayed. He was therefore practically surrounded by spiritual beings who had sight and were visible to his sight, by resurrected men in glorified bodies who saw and were seen by him. To think otherwise would be to reflect, as we would not dare to do, on the Holy Spirit who devised this rehearsal. He saw in one of the visions presented to him the souls of the martyrs of some period, not yet resurrected, who are not represented as seeing; but they spoke and were spoken to, having the faculty of speech and the sense of hearing. John, who was in a condition anticipating his soul-life, heard everything, saw everything, felt everything, and when his "little book" was put into his hands he tasted alike its sweet and bitter qualities. Paul's experience in the spirit-world corroborates all this until the argument becomes pretty strong for the exercise of all the senses in all our independent or future conditions.

Again, think of angelic manifestations! Jesus said, "A spirit hath not flesh and bones, as ye see me have." So angels are invisible and intangible, yet they are made visible here. How? According to the rule that the divine power is always economi-

cally employed, no change is made in the angel, no miracle is wrought on the natural organs of sight. The soul simply looks through the natural partition and sees as if there were no body there. So we think the fact is pretty well established that the soul has all these senses inhering in itself which are manifested in the body and exercised through bodily organs.

On the passions we have already dwelt. Of these Jesus said explicitly their residence was in the heart. That is the responsible part, as distinguished from the irresponsible body, and that is the soul. To this division belongs all the perceptive faculties, making in their total what is called the mind. These are the servants of the passions by permission of the will, and employ in their turn the subordinate faculties of the body or physical senses. The federal head of the normal soul was God, and the congress of its intelligences was to govern with reference to an absolute power and infallible wisdom behind them. The substitution of Satan for God in the soul of the wicked leaves him without appellate relations or supreme judicature save in the tyrant Satan, who governs like Nero. Hence the aimless confusion of his life and degeneracy of his being. The action of this congress, moved by the passions and employing the above mentioned faculties to furnish data upon which their conclusions are predicated, we call reason. Their conclusions would have been rightly and rapidly reached in our unfallen state, because the soul knew good only, and not evil, and are rightly and rapidly reached now in proportion as the con-

gress is determined to leave evil for good. The infallible condition of the soul in the future state grows, no doubt, out of its having passed through evil back into good, with all that appertains to that transition, while the persistent wrong and folly, if there be any, of wicked spirits grows out of their having passed only out of good into irremediable evil. We have been a little drawn out here; we only intended to say that the whole intellectual man goes with the soul to which it appertains, the body having, to it, none other than a vehicular relation.

Now we take a step higher and consider those qualities which are measurably and perceptibly, separable from the body and dominant over it, such as the will. The will has no complement in the body. The body is merely the servant of the will, and surrenders aliveness, animality, etc., to the authority of the will. The body is made sick or made well, tortured or killed, by this autocrat, often with little resistance. It is not our province here to dwell upon the war waged between the will and the passions, which we have shown to be partly of the soul and partly of the body. But in this connection the distinction between the will and the power of the will must be strongly insisted upon. The soul owes fealty to God, the great King, and may will to subdue its entire province to God with a strong or feeble will; everything may be subordinated to the will of God, or only a show of divine authority set up, easily overthrown by an outbreak of the passions. Here the soul must be responsible to God for the power of the will; for it may be said

with propriety that if man only wills to will God will do the rest; in other words, God knows the weakness of our fallen nature and the obstacles with which we have to contend, and measures all things by the honesty of our purpose. The will of the beast lies between his varied instincts and his physical powers, and his accountability to God, if he had any, could not go beyond his instincts, which absolutely govern him. But in man the animal and instinctive nature leaves off short of the will, and all that appertains to his spiritual nature is inserted, and his will, at the head of his intelligences, made answerable to God according to the measure of that intelligence. Hence if the intervening intelligence be small the will comes close behind the instincts, as in the savage, whereas if it be large the instincts are not recognized, as in the philosopher.

This brings us to the consideration of a proposition submitted to the reflection of the author, in a public congregation, by the Rev. Dr. Josiah Strong, which is that "consciousness is the knowledge of the soul." The explanation made by himself, if we remember rightly, was that whereas human knowledge of human things was the result of comparison, ratiocination, and experiment, the knowledge which the soul had of divine things was the knowledge of consciousness instantaneous and complete. This sheds light on the responsibility of the soul. It is, of course, responsible in its total personality. To divide it would be as absurd as to divide a man bodily before the law and say that his arms were answerable but his legs exempt. If the will were the responsible agent in the matter, then would the



will be damned and the rest of the soul go free. In other words, the will is not answerable to God for what the soul does, but the soul is answerable to God for what the will does. Therefore, if there comes upon the soul a consciousness of aught that concerns God and that soul wills not to love God or to obey him, then are all the avenues of that soul closed by the will against God; but if upon that consciousness there comes like an oblique ray of light some knowledge of God and that soul in its federal completeness wills to know more of God, then by that will the face of that soul turns toward God, and the light which shines through those avenues of consciousness is absolute knowledge of God. This is the attitude of the humble believer, usually described as the attitude of faith—we say usually so described, and very properly, too; for assuredly no man's faith ever exceeded his will or consciousness in the premises.

What, then, is Faith? The mind is of a low grade which accepts Paul's description of faith by what it does, as a definition thereof. In the light of a definition it is altogether proper to say that faith is neither "the substance of things hoped for" nor "the evidence of things unseen." There is but one definition of faith, and that is by figure and comparison—it is the muscular power of the soul. It is only in the imagination that the man who has acquired all the light of God can be separated from the man who has appropriated all the power of God.

The lower grade of faith operating on man's animal nature so energizes that nature as to make him a superior animal; while its higher grade, belonging



to his spiritual nature, from its very constitution takes hold on God, making its appropriated strength omnipotent. Here the philosopher has the solution of what to the unreflecting seems mysterious in faith. How simple, then, is salvation by faith! How literal the figure of the descending rope or outstretched hand to the drowning man! He is saved by the power of another, but not without the intervention of his muscular grip, which practically, in the premises of his saving, represents all the power that comes to save him, to which there is no necessary limit. Need any further argument be made to show that Faith belongs to the essential constitution of the soul?

From this investigation of faith we would turn to the consideration of such love as may be the original and peculiar quality of the soul, and we set out in quest of it, as did Columbus of a western continent, assuming that there must be such. A distinguished divine, Dr. J. W. Lee, has said that love must be to the soul world what the sun's heat is to the world of matter. It can be said with great propriety, "The sun is heat." Does the apostle mean as literally "God is love?" Is there an atmosphere of love surrounding God, a radiation of love proceeding from him? If a love that is not friendship, that proceeds from no natural source, the love of our spiritual brother, describes the relation of our being "in the light;" if our being "in the light" is the condition in which alone the blood of Jesus Christ cleanseth from all sin (see 1 John i, 7; iv, 12), then what is that love? Whence does it come, where does it dwell, and what is its future? We have

already shown that the highest love of which men are capable on the ground of congeniality, like the love of Damon and Pythias or of Jonathan and David, is manifestly of the soul; but is it the soul's highest love? We have no intimation that it reaches any of the divine demands or meets in any peculiar manner with divine approval. We could not do justice to the subject if we did not call attention to the unconscious but at the same time underlying appreciation in the minds of men of an affection beyond their experience. Let it but dawn upon the mind of anyone that a man has voluntarily laid down his life for others, and the heart will not beat for a moment and the breath cannot be drawn for an instant; indeed, there are many men who could not stand on their feet under such an overpowering conviction. This can be nothing less than a soul-felt consciousness of a love existing in the soul, which is practically disavowed in the daily relations of life. This, then, is the love of Christ and the love of Christians for which, in our Churches, we feebly substitute the charm of association and the pride of *esprit de corps*.

Here comes in Charity. Paul (1 Cor. xiii) is as little appreciated as his so-called definition of faith. It is customary with theologians to call charity love and love charity. Then our love for Christ would be charity.(?) Then our love for our brother, better and nearer to God than we are, is charity.(?) Charity is this highest soul-love acting through goodness, native or acquired, toward that which is essentially unworthy. *It is the imitation of God's Christ-love to fallen humanity.* Let us hear what

the inspired apostle says. Without it the other gifts of the Holy Ghost, such as inspired language, human or prophetic, the understanding of mysteries and all knowledge, the exercise of all faith, the widest range of benevolence, or the most unflinching courage, would all be in vain—yes, as a ship without ballast or a tub without bottom. Then follows a list of its qualities exercised without or beyond desert; take a sample: “beareth all things” (without justice), “hopeth all things” (without reason), “endureth all things” (without cause). Then follows a declaration of the essential and enduring qualities and character of charity as compared with prophecy, which ceases in its fulfillment, tongues, in their accomplishment, knowledge, in more perfected knowledge (see verses 8–12); and finally that it is greater than faith, which can save only our own soul, or hope, which is confined by its office to ourselves, in that it is the medium of sympathy among men, and the source of salvation from God through Christ.

As the apostle has placed Hope among the temporary qualities of the soul we become at once interested, for it is the temporary rather than the eternal qualities with which, at present, we have to do. Hope is peculiar to man. The dog that has received his bone at the back door at 1 P. M. from day to day will be there expecting and desiring to receive it. This is the compound which philosophers say produces hope, a mingling of expectation and desire. But where is the dog's hope? Do you think he hopes for a new kennel next winter with deeper straw, and two bones instead of one? There

is no hope below the level of the human soul. Hope is not a passion. There are three evidences that it is not: it has no bodily corollary, it has no enduring relation, it has no place in the character of God. The relation of hope to the soul seems to be atmospheric or respiratory; hence "hope deferred maketh the heart sick." When you cut off a man's hope you cut off the oxygen of his soul, his spiritual circulation turns blue. The atmosphere which the soul will eternally breathe is adapted to it, but at present its atmosphere, not being congenial, is tempered with hope, as the diver draws his oxygen through a tube from the world above, that he may live till he gets back to his native air. Therefore the Christian's hope never disappoints him, because it is "*shed abroad*" in his heart (soul) by the Holy Ghost which is given unto him. It is not born of desire, but simply quickens desire, and under the influences of this exhilaration Imagination, that short-lived artist of the soul, paints his innumerable pictures, of things that may or never shall be, that the soul may be beguiled from the consciousness of hunger and weariness and want and from the numbness of despair. But this is enough about Hope, which, though it dies upon the gangway plank between life's rough sea and heaven's eternal shore, is till that time, in Christian hearts, "an anchor sure and steadfast, taking hold within the veil."

And now there remains nothing within our limited knowledge of the soul constitution which we desire to consider except the Conscience. We have heard many good things said of the conscience, some of the best by Sunday school scholars, nei-



ther cultivated nor matured. All have heretofore agreed that it was a faculty. The best explanations given of its essential character make it independent of the will and limited by the knowledge of the individual. All agree that it is God's legate and the representative of his government in the dominion of the soul, which is true, for it speaks loudly in proportion as that soul recognizes its fealty to the federal government and becomes more of a witness and less of a monitor as that soul denies its allegiance. Thereupon the question arises, Can a faculty be a representative? Can anything short of a personality be qualified to represent one government before another? All will agree that nothing short of a personality can be representative, and, moreover, that no ambassador could be qualified to represent another government in that country of which he is a citizen; yet we say, "Conscience is a faculty of the soul, whose function is to represent God's government in the soul."

As the idea of a distinctive personality in the conscience is beset with difficulties great and insuperable we turn to the only solution that meets all the ends. The conscience is one of the operations of the Holy Ghost. Men say instantly, "O, that is impossible, for the conscience of some men will sanction that which is morally wrong." Gentle reader, beware of foregone conclusions! Establish your premises before you determine your facts. Men said eighteen hundred years ago that Jesus was not the Son of God because he recognized publicans and sinners, which, they said, God would not do. They were sublimely satisfied with their own



false premises, dead to conscience and impervious to truth. Their error has given way before knowledge, which destroys prejudice, and this one with regard to the third person must in like manner give way. If the conscience be a personal envoy or faculty divinely implanted the same difficulty arises, and you might say the sins which it does not to-day reprove it winks at, which is not true. The time for intelligent reproof of those sins has not come. The function of the conscience, be it what it may, is only to make present application of the knowledge now at hand to the morality of actions contemplated or remembered. If it be one of the offices of the Holy Spirit can he press some question of casuistry upon a soul beyond the existing capabilities of that soul or seek to convict of some sin where the appreciation of that sin does not, as yet, exist? Can the Spirit of God be silly? Will anyone undertake to show that a man is answerable to God beyond his conscience? And if his conscience be the measure of his accountability who so well qualified to draw the line as he "who knoweth the mind of God?" Does the Holy Ghost continue to operate on the heart of man in any of its functions after his conscience is dead? or will his conscience alarm him after the Spirit is withdrawn? No; for conscience and the Holy Ghost are one.

We had said that our inquiries would close with a word on conscience, but we cannot forbear to ask, Is sex an essential and eternal quality of the soul? A lecturer could not better demonstrate the theories of Darwin than by introducing the discussion of sex into his lecture which immediately turns the

male portion of his auditory into baboons; and so inveterate is the degeneracy of the mind at this point that all consideration and discussion ends in one result. The obtunded perceptions lose all their delicacy of appreciation, and the instincts of the beast overbalance the judgment of the man. We, however, are not lecturing, but formulating truth to be sustained by the revelations of eternity.

We would begin our argument with the creation. There is an intimation in the early history of man that, while all other ends might have been served on a low level, as they had been in the beasts for thousands of years, the supreme end of companionship could not thus be met. And then the method of woman's physical construction, not out of original elements (dust of the earth), but out of those already employed in the body of man—typified by the rib; and while with greater delicacy and beauty and wonderful diversity, yet in everything complementary to his own. But what then? Is there the shadow of an intimation that her soul was made out of his soul? The material vehicle was ready for the divinely instituted companionship; but that longed-for affiliation of soul with soul to stimulate, to soothe, to satisfy, where was that? It remained for God again to breathe himself into human nostrils with the breath of life, and the mother of all future life became a living soul. This is the fulfillment of the Scripture, "Male and female created he them."

Now, we admit all God's foreknowledge in the premises, but it does not affect this part any more than other parts of the creative plan; we get the

best idea of his purposes in the original plan. If, then, there had been no sin and no death, Adam and his wife would have entered without any intervening period upon that higher state of being awaiting them, where for hundreds of years they would have walked, as in paradise, alone. Would this companionship have ever ceased or its ends have been entirely met short of an eternal adaptation? This is the model ; sin perverted the plan, but in the regeneration, when Jesus shall have destroyed the works of the devil, shall we not receive all that we have lost ?

In this connection we would make the end near the beginning, not undervaluing the subject or the argument. Marriage, which under the original plan would never have ceased to bind with indissoluble bands, has been broken to fragments by sin, but the holy mystery of the original union eternity alone will reveal. The beautiful tribute of Peter to woman, "giving honor unto the wife as unto the weaker (finer) vessel," should never be forgotten by the Christian husband. The aspiration of our wives to get "nearer, nearer, nearer," which is the instinct of the soul, should brighten our hopes while we are "heirs together of the grace of life." The "rule" of the curse had well-nigh reduced her to the brute level, in which no fitness for man's companionship was found ; but the benign influence of our blessed Christianity brings her nearer and nearer to the condition of a helpmeet for what we ought to be rather than what we are. With inexpressible longings do we wait for the time when she who has made our natural life so bright shall scatter for us

the flowers of light in the golden pathways of our eternal home!

*The seat and power of the will in the soul constituting the groundwork of the judgment* is the remaining proposition of the fifth heading, under which we have been so long. Here, then, we endeavor to show on what, in equity, the accountability of man is made to turn. It is a grave question jealously maintained by God in his providence and in the judgment. No one need shrink from the investigation. If an event so tremendous as the judgment was devised and ordered to serve God's vindication in the premises, be sure that it is entirely in accordance with his will that we should thoroughly and to our own conviction pursue our inquiries. Indeed, to this end God said to his ancient people, "Come now, and let us reason together."

Looking broadly on the subject of salvation, we note first the limited number that meet the divine requirement, then the large number who withstand God. Then we look to God and virtually say in our hearts, "Will you permit all these to be lost?" And while some boldly say, God will save them, and others still more impudently defy him, saying, "I would not believe in a God who did not," others, safely intrenched in faith and practical righteousness, openly subscribing to the equity of God's administration, secretly wonder if God will not in some way compel men to receive a salvation they do not seek, and deliver them from a ruin they have persistently sought. Yet all these will turn contemptuously away from a man who has suf-



ferred, never mind how much, for his folly, saying, "He ought not to have been such a fool." Yet a temperance man would be glad to see the keeper of a saloon and the two bartenders, and the man who rented the house to them, and the man who was beaten there, and the man that beat him, and the old toppers that were found there, and the swells that patronized the establishment, and a crowd of loafers who were hanging about it, and a lot of boys that were caught sneaking into it, and a half dozen of bums who ate their only lunches there, all put up together. Why? Because they were all doing wrong together, uniting in a common evil. A man belonging to any of the above classes, being identified with an army struggling for some principle of right, menaced or beset by a larger army, would seek to invent some means by which he could kill thousands or tens of thousands of these enemies, till all were annihilated, and waste no sympathy upon them. Why? Because he believed that he was right and they were wrong.

Let us see if we can get to the bottom of this thing. We are essentially and thoroughly depraved. If the consciousness of right is backed by a sense of personal injury, if we can get angry and fight for the right in our anger, how tremendously in earnest we are! but if somebody else would vindicate the right, how slow, how captious, how out of harmony are we! If we have no sinister interest one way or the other, how lethargic, how critical we are! Take from behind our judiciary, our executive, our legislatures, our police every sinister consideration and incentive, then what would you give



for the laws that were framed or the measure of their execution? What for police activity or judicial fidelity? What amount of sympathy have you with the Executive of heaven? With what amount of simple fidelity would we execute the divine law upon the wicked or distribute the divine awards to the righteous without regard to sinister antipathies or personal prejudices? What does your limited and perverted condition permit you to know of the divine administration and what it costs to destroy the works of the devil with the millions of the human race voluntarily aiding and abetting him with all their might from age to age?

We talk of what it cost to redeem the race. If you had unselfishly given your unselfish son to die for men and they had derided the gift and mocked the giver you would have gathered all the Gatling guns of all earth's arsenals to sweep them from the face of nature. What is our position, then? That with all man's quasi indorsement of equity and justice our depraved incapacity does not permit us to think right or feel right or act right. If they did we would think with God, feel with Christ, and act with the Holy Ghost.

If, then, God can be so just in a judgment so severe let us consider the equitable groundwork of that judgment. Among the many exhibitions of depravity is the denying of that depravity itself. In like manner many err as to original sin, partly from a determination to look at it as a being, made answerable for Adam's sin; yet the same man will turn round and entreat his neighbor not to contract constitutional disease, because he will transmit it to

his poor innocent children, and, living to see those children suffer, will say, "I told him so," regarding it just as much an inevitable result as a self-evident fact. However, I will not here discuss hereditary (original) sin, or that which proceeds from it, predisposition to sin (depravity); my mission is to the man who takes God's word as it is.

Sin having entered into the moral constitution of man and depraved it, and the instinct of man's condition being to fly from God as it is the instinct of the young quail to fly from man, and the gravitation of his spiritual nature being inverted so that it tended always toward the earth and never toward God, the equities of his second probation must necessarily conform themselves to the circumstances of his new condition. Without dwelling upon the changes which have been wrought, as God gradually has brought man to his present degree of intelligence, we take the case as it is.

The provision for the salvation of man is without limit. It was wrought in the soul of man's Redeemer, and is unlimited according to the infinite dignity of the atonement wherein "the Prince of Life" became obedient unto death. This narrows down very greatly the question of equity, for all the equities are now involved in the application of the atonement. It is entirely unexceptionable that the purchaser of man's pardon should dictate the terms of his release, and the honor of God (who is jealous of his honor) is involved in the perfect relations of the three parties, namely, the Ruler, the Redeemer, and the redeemed. The Ruler demands fealty, the Redeemer appreciation, and the redeemed impar-

tiality. In the first epoch of the world God demanded, through Christ, sacrifice. In the future era of the world God will demand, in Christ, fidelity. In the present (the only one with which we now propose to deal) he demands *faith*. The question then is, How does salvation by faith meet the requirements of the triple relation? First, fealty toward God; faith, though voluntary as to the soul, grafts the soul on to God, and God is served and glorified in all the results of the living attachment. Secondly, appreciation of the Redeemer; he was that personality of God by whom and in whose likeness man was originally made, and who for his redemption took upon himself his identical nature, and through whom the attachment to God is made. "No man cometh to the Father but by me;" "I am the true vine," etc. The converted man honors the Son on his way to the Father. Thirdly, impartiality toward men; all men are made equal before this governmental provision for conditional amnesty. Whatever the capacities of a child's soul may be it cannot by the law of its union develop beyond certain natural qualifications. Therefore if the child should die in advance of this capacity it is non-responsible and the relations of the atonement to its soul non-forfeitable, and so with all conditions of incapacity; but the normal soul can neither be maimed nor diseased; it can always take hold, and, taking hold, no possible difference can be perceived between prince and peasant; hence the equity of its impartiality is unimpeachable.

So much for the fairness of the scheme and its acceptable application to the righteous. Now a word

as to the equity, extent, and justice of the plan in its application to the wicked. It is proper to say in this connection that no demurrer of the wicked made in this world can be entertained as such in the court of heaven, but only such as are made by the wicked or on their behalf at the judgment bar ; for any impertinent protest made here will come under the keen inquisition of that day in common with all deeds done in the body as to the underlying motives, but any demurrer made there will be considered in the abstract with reference to God's equity.

None, we suppose, will doubt or deny that the teachings of God with regard to religion have been progressive from age to age. God's elect people, the Abrahamic race, were held answerable for the keeping of the law. They were the heirs of the promises at birth, and when backslidden were simply exhorted to return, "cease to do evil, learn to do well ;" but the distinctive feature of the dispensation under which we live is the agency of the Holy Ghost. This agency is, in relation to our subject, double : first, to convict sinners of sin and lead them to Christ ; secondly, to establish and keep Christ in the hearts of believers and witness to the relation. We have already shown that what we call conscience is but one of the functions of the Holy Ghost. His first office is to convince men "of sin, of righteousness, and of judgment." His higher office is to guide Christ's people "into all truth" and "bring all things to their remembrance which Jesus has said unto men." In this relation the world cannot receive him.

Now we come to the sinner's accountability. We



grant that he is depraved; that his prejudices becloud his faculties and intercept his intelligence; but whether he will or no the Holy Spirit is with him reproving for sin, demanding righteousness before God, and warning him of judgment to come. He does not, therefore, have to get the faith of Jesus Christ with difficulty. The difficulty with him is to keep it out. His conscience grows more tender with every admission, and can only be suppressed by long-continued determination of the will that his voice shall not be heard. We admit that no man could go unto the Father but by the drawings of the Spirit and by the "way" of Christ; but so far from that being difficult or dark to any man the reverse is true. Every man being endowed in his soul with all needful capacity is earnestly persuaded by the Holy Ghost to avail himself of the ever-present opportunity, and he resists by bringing his will to bear in the exclusion of the Spirit, the closing of his spiritual avenues against further knowledge, and the removing of himself soul and body from such times, places, and influences as would bring him under further conviction. We admit that at the same time there is an adverse influence brought to bear upon the soul, the influence of Satan, the spirit of evil, of which the soul is just as conscious as of that which it resists. There is, indeed, an intuitive consciousness greater or less according to capacity, a conviction strong above the actual amount of knowledge in the premises that the two powers are waging war for the soul. And the conviction is strong in the degree in which it is dwelt upon, that Satan is the enemy of the soul and that God is the enemy



of Satan and the friend of the soul, seeking to retrieve the soul out of Satan's hands. Part of the delusion of every sinful man is that perhaps God will in the end succeed in saving his soul without effort or co-operation on his part. The man who loses his soul never proposed to lose it, but only delayed to take part with God until the drop fell and his probation was ended.

We now take a position which, to say the least of it, cannot be gainsaid. God so adjusts time, opportunity, and persuasion to every soul that, whether it die early or live long, it shall have, as compared with its accountability, an equal share of that on which its accountability is made to depend. "Are not my ways equal, saith the Lord?" What else can be the result of the judgment but the demonstration of this fact? We set out to consider the *equity*, *extent*, and *justice* of the plan of salvation in all its phases with reference to the wicked as founded on what we have learned to know of the human soul. First, as to the *equity*. The sinner began under disadvantages, the inheritor of sin and the heir of death. Yet the grace of God was offered him free. The condition of faith was a constitutional endowment of his soul and the appropriative power of that faith so great that he was made by it equal to the demand of God, capable of unlimited progression, growing up into Christ his living head in all things. Secondly, as to *extent*, in which we embrace equality. The constitution of the soul is the best evidence of its universality. As the soul was made for religion—according to the argument we have been endeavoring to make—and religion

was made for the soul, this universal adaption to each other shows a plan in which each was to have been co-extensive with the other. Equality is not as to religion, but as to judgment, each man's judgment being according to that he hath and not according to that he hath not, and the only absolute submission God's sovereignty demands is just there. God will absolutely make of the same clay one vessel to honor and another to dishonor, and he will not, in this life, at least, answer the question, "Why hast thou made me thus?" Albeit, we do believe the revelations of the spirit-world will satisfy every man that God chose wisely and kindly for him. Thirdly, as to *justice*, an argument seems superfluous. God made the soul and demanded fealty; framed the law and demanded obedience; offers clemency and punishes contempt. The death of the soul is the penalty of sin, because sin is of the soul, and the penalty is therefore duly related to the offense. Death is the sequence of sin in any case; "sin worketh death." Sin was no novelty to the divine mind, nor yet death, when he ordained, "The soul that sinneth, it shall die." It was all death anyhow, as a penalty, a consequence, or a moral disease. In conclusion, it will be remembered that, while the life of the recovered soul is the gift of free grace in Jesus Christ, death is just as much the penalty in each individual who sins now as it was in Adam's case. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

And while we here end the question of justice we think it best to consider, in this connection, the nature of the penalty.

What is the death of the soul? No very considerable proportion of men ever understood death to mean the end, and in this land of Christian intelligence it is commonly spoken of as "the time of dissolution," which to the simple means parting of the soul and body—this, and nothing more. But the speculative ask themselves, What becomes of the natural life, and into what element is the chemically composed body resolved? What is the state of the soul, and what the reasonable hope of the resurrection? The idea of annihilation is repugnant to every heart still operated upon by the Holy Ghost, but when the Spirit is withdrawn from the heart of the doomed man he then becomes a firm believer in annihilation, and is delighted with his discovery.

We have dwelt already on the indissoluble and indestructible nature of the soul. It cannot die by the dissolution of its parts or the dissipation of its life any more than did the angelic beings who died before it lived. If you will read the original fiat thus, "In the day that thou eatest thereof thou [also] shalt surely die," you will have the precise thought of God, for millions who had defied him were already dead. When later on God said to the man and woman, who were already converted, the woman representing her seed and Satan his seed in the great issue that was canvassed there, "For dust thou art, and unto dust shalt thou return," surely no one can suppose that this was a reiteration of the penalty; for these were redeemed already from the penalty. It was the Son who spake with them. They fell upon his merciful provision; all they had lost they could recover through him. He spake as

God now ; on the level to which sin had brought them they should remain during this world's probation. The body had been reduced to the animal level, and, like the animal, it should die and go to dust again.

What then was the penalty of a law made for the soul and violated in the soul ? The same as that visited upon spiritual beings who rebelled while as yet there was no law. Turn to Ezek. xviii, 4, where God, speaking through the prophet, first says, "All souls are mine ; as the soul of the father, so also the soul of the son is mine," to show that he is speaking of the separate soul of each, and then announces the primal law," "*The soul that sinneth, it shall die.*" Common sense and daily observation teach us that natural death is not the penalty, for natural death comes alike to good and bad. We go back : what was the punishment of the rebellious angels ? They lost their first estate. What was their first estate ? Nearness to God. What is their present condition by comparison ? Exclusion from God. Where are the wicked represented as going ? "Into outer darkness." What is God ? God is light. Where does he dwell ? "Dwelling in the light which no man can approach unto." What then is the condition of "outer darkness ?" That of the greatest possible removal from God. Is there anything more explicit as to their removal from God ? Yes ; "Who shall be punished with everlasting destruction [removal] from the presence of the Lord, and from the glory of his power." Every word in this sentence conveys the idea of utter ruin, hopeless removal,



bridgeless separation ; a destruction that is not destroyed.

But is the punishment of the erring soul of man an original one, prepared in case he should sin, or after the fact? Not at all. See Matt. xxv, 41, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." This punishment was prepared for rebellious angels, ages, no doubt, before man was made or fell. Anything appertaining to the soul was necessarily new, because no soul had previously existed, and the death of the soul was therefore a new thing in the universe of God. We cannot see that it was obliged to embrace the keen punishment of hell fire. The complicity with Satan may have determined the identification of man with the wicked spirits in the nature of his punishment ; on this, however, we would not insist, as clearer minds or further light may determine the question against us. One thing, however, is certain, the death of the soul, the penalty of sin, as things now stand, is identical with the punishment originally devised for fallen spirits: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. xxiii, 33; as also Rev. xiv, 9-11.) We thus answer the general question: The death of the soul is the exclusion of that soul from God, which is "outer darkness, where there is wailing and gnashing of teeth," and the remorse and self-condemnation of that soul is the "worm that dieth not" and "the fire that is not quenched."

It would seem fitting to close the consideration of the soul with its death, and if it were anything but the soul we would. But the most remarkable



thing about the soul is not its death, but its life. We are wont to regard life as concrete, but yet we say, "full of life," or having "little life left;" but of this illimitable and perhaps eternal expansibility of soul-life we can, in the nature of things, have but little conception. "I am the vine, ye are the branches." Nothing but moral death severs the connection of any soul with Christ. The trailing branch hanging over the wall may be depleted by abrasure, browsed upon by the cattle, trodden under foot of men; but all possibilities are yet before it. God is the husbandman. The question of its fruitfulness is the question of its surroundings. The stem that passes from one hothouse to another bears nothing in transition, but once inside its branches hang with luscious fruit. The earthly gauge is high as compared with our surroundings, "The measure of the stature of the fullness of Christ;" but in heaven this fruitage shall hang with "a far more and exceeding weight of glory."

Sixth division: *The soul completed by the resurrection of the body, and its final condition derived from its relation to Christ.* This page will sometimes meet the eye of thinking men who have asked themselves the question, What can the soul gain by the resurrection of its body, having enjoyed heaven so long without it?

We derive conclusions inferential but strong from the constitution of things. The body was not made to die, nor the soul to live without it. If the body had been of higher grade and nearer to the soul, so much worse would it have been when the body was involved in the ruin of the soul by sin; but the

probationary body of man was purely animal, and nothing perished in it that was worth preserving. Nakedness, ever since the fall, has been a condition of delicacy, disadvantage, and dependence. God asked Adam what had brought him to the painful consciousness of his condition, and he sympathized with them in their embarrassment, for he made them clothing of skins, which the savage man still wears; and a question must have arisen in the counsels of the Deity not recorded for us, What shall we do for these naked souls after death? Some provision was evidently made, for Jesus says in regard to Abraham, Isaac, and Jacob, "God is not the God of the dead, but of the living." Their souls were God's, and where did he keep them? Eighteen hundred years ago two men, practically such, hung each on a cross on Calvary, Jesus and the penitent thief, and Jesus said to the thief, "This day thou shalt be with me in paradise." It was not his broken-legged body that went there; the last we hear of him that was left behind, so was that of Jesus. What was the sense of it then? Thy soul shall be with my soul in paradise (some one will suggest hades; pardon us, the soul of the other thief would have been equally in your "hades"). Jesus asked the Father to receive his spirit, and it is hardly probable that he received it in hades. A further difficulty is suggested here, namely, that Jesus said to Mary Magdalene, thirty-six hours afterward, "Touch me not, for I have not yet ascended to my Father," which of course he had not since his resurrection, for that had just taken place; but shall we therefore conclude that his disembodied

soul had been wandering homeless for thirty-six hours?

The unsatisfied, not to say discontented, condition of the naked soul is plainly indicated in Rev. vi, 9-11, when they cried, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The dependence of the soul is feelingly revealed in our Saviour's last prayer on the cross, "Father, into thy hands I commend my spirit." At this point we desire to say that the helplessness of the disembodied soul which caused heaven to open its doors for our entertainment and devolved upon angels the ministry of divine hospitality for several thousand years is to be understood comparatively. The glorified body it is hereafter to wear will not be equal to the spirit that shall illumine it (how much less this body, by comparison called "vile!"); but its dependency grows out of the fact that it is thrown out into the relations of a spirit not being a spirit, and without a body which is its natural covering and the essential complement of its being.

But as we are drawing our psychology from the Bible to the Bible will we go. Paul in his letter to the Corinthians (2 Cor. v, 1-10) gives us a summary of the whole matter, which runs on this wise: For we know that when dissolution takes place we have a better dwelling for the soul, devised of God, in heaven, and made eternal, and we groan for this earnestly, desiring to be clothed with our new body which is from heaven, if indeed it do not appear when we are divested of this body that our destiny is to be left naked. We groan under the weight of

this body, not that we desire to lay it down and be unclothed till Jesus comes, but would rather wait until he comes that we might be clothed upon in the twinkling of an eye, that our mortality might be swallowed up of life. God has made us joint heirs of Jesus Christ in newness of life for this very thing, and given us the witness of the Spirit. We know that while we make our home in the body we are in that degree absent from the Lord, having to walk by faith, not being near enough to see him; and we are so weary of the present and so confident of the future that we are willing to be absent from the body (though we be unclothed a while) that we may be present with the Lord, and hope, whether present or absent, that we may be accepted of him; for we must all—whether we have been sometimes naked or *always* clothed—appear before the judgment seat of Christ, that every one may receive the things done while he was in his body, whether they were good or bad!

The different truths of God's plan as we learn them from his word are found to dovetail into one another. Thus, if man had been intended for heaven (the commonly received opinion), then after death he would have had no further need for his body, for there is no use for it in heaven. But the fact of his body being raised and permanently restored to him shows conclusively that in the original plan he would never have laid his body down and never have gone to heaven at all. If, then, we find that in the plan of the restoration the body is worn only for a little while, it being subject to decay, the soul then having no body from one year to ten



thousand years, then putting that body on again nevermore to lay it down, is not the ultimate condition its normal condition? And is not this normal condition which it lost and then recovered its highest and best condition? What does the Scripture say? (Matt. xxv, 34.) There may be some obscurity about this Scripture at large, but most readers will agree with us that this is the final judgment. If so, then these souls have been long in heaven and are not going back there but into a kingdom prepared for them from the foundation of the world, which was not heaven. Looking at it with this contracted view, the condition to which they are going with their resurrected bodies is better than their disembodied condition in heaven had been. But the truth is (and we cannot forbear to insert it here for the benefit of the thoughtful) a man who had died in the sixteenth century of the Christian era, had been a naked soul in heaven one thousand years, a re-embodied soul in the punitive ministry of Christ ("ever with the Lord"), from the second advent to the millennium, fifteen hundred years, in the royal service of the millennial rule one thousand years, at the judgment hears it announced that he shall inherit the kingdom prepared for him from the "foundation of the world" and "enter into life eternal!" So after a progressive period of thirty-five hundred years, the least important part of which was a thousand years' sojourn in heaven, he enters bodily into his actual "life" and his unchangeable condition. We will not extend this argument further, but turn to our last heading and closing remarks.

The soul derives its ultimate status from its relation



to Christ. Vast as the subject is, who can doubt that from the sole recorded act of creation attributed to God the Father, when in antecedent eternity he made the glorious body of the Son, the visible image of his invisible person, to the time Paul calls the "end," when the Son shall deliver all things into the hands of the Father, is the probation of the Son of God? We would think of it and speak of it reverently, but the Book of God records two failures in the exercise of the Son's probationary prerogative and delegated power, the *first* and the *last*. About the *last* few questions will be raised; all are ready to admit that Christ made the world for himself, the last creative act, and it failed, Satan having defeated the plan. But it will startle the world to know that his *first* creation was Satan, to be a companion to himself, *and that failed*. And how signal (and here we would speak reverently again) was that failure! There are those who think that God could not know the mind of Satan, and therefore the defection of Adam which he procured was a surprise to God. We do not think so, and do not now stop to discuss the subject any more than to prove our principal premise with reference to Satan, but hurry on to our conclusion as to the relation of the soul to Christ.

In the war that has been waged between Christ and Satan for nearly six thousand years the word of God reveals slow progress, speaking after the manner of men; but only the ignorant and presuming say, Why does not Omnipotence settle it? The devout are satisfied with what God reveals. The prime feature thereof is the redemptory rela-

tion of Christ ; and, again, the prime purpose of the redemptory relation, according to the word of God, is to "destroy the works of the devil." The air, the earth, the water, the astronomical surroundings, the concomitant animal and vegetable life, are but the addenda. The plane of battle and the prize of victory is the soul of man. The probationary relations of Christ in the premises to the absolute sovereignty of God are only complicated to the thoughtful, but to the skeptical they are confused ; a child, albeit, can understand that the Father can come to the rescue without any abatement of his demands upon the Son. Contrary to our custom, we omit the introduction of those Scriptures whose copious testimony we might employ ; if you fall into harmony your own thought will suggest them ; if you are capricious from choice, of what avail would they be ? God has dealt fairly with "the accuser," evidently with reference to his own honor ; but yet, to use popular language, he has backed the Son in every struggle, all things being equal, and the explicit revelation is, "He will put all things under his feet."

If then man was the last experiment, capping a series of creations of matter, and being made a material creature in the image of the gloriously embodied Christ, as he, in his visible glory, was the image of the invisible God, is it difficult to understand that he was an object of special interest to his Creator ? He was a special object of interest to all heavenly beings for three reasons : *First*, that he was an experimental being, singular, unique, not only in that he was the climax of the material creation, but further, because he had a nature like their

own linked with the material nature of the globe he was to inhabit, and the curiously reproductive and chemically constructive quality of that which was to constitute his environment—who shall say that there were not things, even thus far, “which the angels desired to look into?” *Secondly*, that there was in the law of his being three principles in which the divine wisdom had revealed itself: that he was morally on probation, that his material surroundings were evolutionary or developing, and that his future, in any case involving his environment, was predetermined by law to which he was amenable. Is it too much to say that an appreciation of his relation in these things to the administrative probation of “The Word” on one hand, and the punishable declension of fallen angels on the other, added great intensity to the interest with which they regarded him? *Thirdly*, that this was the last experiment, a separable patrimonial field of final endeavor, and that for this reason man had been made, not in the angelic but in the divine likeness, at the bottom of an inclined plane along and up which he could ascend to such nearness and identity with the divine Logos as heavenly inhabitants could not enjoy, constituting a brotherhood in Christ and a kingdom of the Son. The subtle enemy overthrew all this, man fell, and the administrative success of the Son was jeopardized for the last time and to the last degree. I have Scripture for saying that under those circumstances it “behooved Christ to suffer,” and that his glory hinged upon it. And when he had suffered, then what? Were we put further off or drawn nearer to him?

What says the Scripture? "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren;" "Having loved his own which were in the world, he loved them unto the end."

What strange possibility now opened upon the astonished gaze of angels! By methods that were simple when revealed (we do not desire to dwell upon the philosophy of the thing now) Jesus reduced himself to the human level, revealing a fact astounding in heaven, it may be, that the Son of God and the children of men were of one interchangeable nature; for if down a given plane he could descend to their level, then at his option up that plane they could ascend to his level. Now the mystery begins to unfold itself. We know not what pain, in defeat or loss, may have been possible to him who was one with the Father—in our estate we cannot appreciate it; but the joy of redemption opens out broadly to our conceptions. If Adam loved his new-made wife because she was "bone of his bone" with all his human nature, so Jesus loved his creature made in his likeness, "bone of his bone," with all his divine nature; hence redeemed mankind (the Church) is represented as "the Lamb's wife." Now comes our argument. The soul was below Satan's level, below angelic level, and could therefore die the soul-death. The body, being divorced from the soul by sin, not only could die, but must die, making the meaning of the decree very clear, "Dying, thou shalt die." The possibilities of the soul were from the first through development, those of the body through change.

The condemned soul forfeited its possibilities. The body of the condemned soul undergoes a "second death," absolute dissolution. The soul of the righteous recovers all its possibilities through development, while the body acquires its immortality and immutability in reconstruction ("resurrection of life"). Now the nearness to Christ is manifest; the last recovered and resurrected man is put beyond the reach of Satan before death, the vantage ground on which he placed his fulcrum is abolished, while he is fairly defeated everywhere, prior to his punishment, to establish the probationary success of the Son—to vindicate his wisdom and his power. "Then cometh the end," which "end" is in some sense the beginning of eternity; up to this time we shall have passed from glory to glory, and then the whole spiritual body is stamped with the immutability of Christ our living head.



## PICTURE II.

(Chapter vi.)

THE sixth chapter constitutes the second picture. It has no other chronology than that produced by the relation of events which divide it into four parts: *First*, the going forth of Jesus Christ with power to redeem the world and conquer sin; *secondly*, the evils resulting from the fall, namely, war, famine, and pestilence, to which is added casualty; *thirdly*, in the third and yet future period the souls of the recently martyred dead complain that they cannot put on bodies and take part in the present advancement of Christ's kingdom; and *fourthly* and lastly, the day of God's wrath, immediately preceding the judgment, comes before him, reminding the reader forcibly of that misplaced passage, Matt. xxiv, 29-31.

Now let us review. Mark, the Lamb opens the seals, and when the curtain rises the Lamb appears again, but in a different character; in his ultimate and aggregated character of conqueror; for what else can the warrior on the white horse represent but "the Lamb of God that taketh away the sin of the world," whose victories continue till "hell—the grave"—is robbed of its keys, and "death" of his victory? And the reader will appreciate that the significance of this picture cannot be limited to this time or to that; from eternity to eternity he is con-

queror. At the appropriate time he went forth; "In the volume of the book it is written of me, Behold, I come;" at the appropriate time it will be said, "Thou hast taken unto thee thy great power, and hast reigned." He was crowned victor in this struggle before the world was, and "went forth conquering and to conquer." The divine artist passes by the creation and fall, but there comes into the rehearsal scene, with startling realism, the embodied calamities that immediately succeed the fall. He of the "red horse" rode gently to the side of Cain, and whispered into his ear a suggestion hitherto unheard, and when he rode away over the prostrate body of Abel he left on Cain's brow a finger print, of which the world still speaks and shudders, and there "he took peace from the earth." But soon those iron hoofs were distinctly heard clattering along down the pathway of the ages. The sides of that horse were flecked with foam when he overtook Nimrod in the valley of the Euphrates. He had become "a mighty hunter [of men] before the Lord," a mighty shedder of human blood, when he of the red horse left him in his wake and rode down upon the coming ages.

O, marvelous red horse! thy cruel hoofs have dyed themselves in blood of untold millions; have sounded on the marble floor of the palace; have leveled with the ground the rude walls of the cottage home. On Roman road, on English turnpike, those hoofs have struck fire, have buried deep in fallow fields where stood the idle plow; have dashed the blood of brother into brother's face or opened filial eyes on father's bloodstained hands. Over the

pleading hands of childhood, over the outstretched arms of motherhood, over the shrine of worship, over the cradle of peace, where is the place, or high, or low, where murder has not crept alone and wholesale murder gloried in the name of war? Thank God, he rides more slowly now; and yet is it not, must it not be true, that in the far, far era of another and yet distant period his hoofs shall print Millennial soil, nor cease till war and sin shall simultaneously perish, as they have coincidently lived, and dying all, where death shall die, and, cast with hell into the lake, shall live no more in that "new earth wherein dwelleth righteousness."

Again there sweeps across the moving picture another rider of the ages, gaunt famine, sepulchral famine, black as the starless midnight of man's culminating woe. But yet he stays not in any city till the jaws of death close on it. He crosses no continent like fire on the prairie, leaving only blackness and ashes behind. God is sovereign, and he says, "Hurt not the oil and the wine," and let the poor man, for whom the Lord ever careth, have his measure of wheat or his measure of barley for his penny, and in the long run, and in the righting up of nature's equilibrium, His will is done.

And as wave succeeds wave, so over the panorama glides another spectral foe, one who has no need of mace or battle-ax. The lipless grin turns mockingly into the face of beauty, and its cheek is soon like his. The miser counts his gains and the warrior polishes his blade, and he of the pale horse looks fixedly at them out of his "lackluster, eyeless holes," and the warrior lays down his sword, the gold slips from the

miser's nerveless grasp, and they hasten to fall in behind and swell the bloated ranks of that vast but silent multitude. And so the leading woes that swiftly follow man's precipitate decline are briefly told.

If we date the going forth of these in the morning of time, then this revealing picture leaves out the world's noon and afternoon and gives us two closing scenes, that the whole may be included in the beginning and the end; for the third and martial period of the world is passing by when the souls disembodied in martyrdom since the first resurrection cry, "How long, O God, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" and they are bidden to wait till still later martyrs shall be ready to join them in the final resurrection of the just. And then, when the last experiment shall have been tried, there darkens down, at last, the night of time, when the slowly evolving kingdom of God comes in between the light of heaven and the remainder of all earthly things; and in that dread eclipse, amid the roar of separating elements, man's last worldly hope is sucked into the maelstrom, and the "last of humankind," defying, not the universe, but God, goes down engulfed in ruin, sunk in endless woe.

## Abstract Treatise.

## THE COMING OF THE LORD.

THE Christian world slept over their crowning interest for a thousand years; for half that period priestcraft hid the light of truth from the popular mind, and when in the providence of God men began again to read and hear his word, the Book of Revelation was as a vault close locked, the key for which was lost. And now that the door is ajar, the dim, uncertain, struggling light makes ghostly shadows out of the darkness that still lingers there, and the cobwebbed corners are obscure and unexplored, and from the imagination of the commentators proceed theories wild as the legends of the desert.

But there is no reason now why we should not throw wide the doors and let even the simple come in—God's word was written for them—and brush away the cobwebs. Mystery is beneath the divine mind and a blot on human intelligence. Every corner of this vault of ages should be illumined as with calcium light, and every man invited to enter and contend for the conditional blessing written over its entrance, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." So much for a book beginning, in its essentiality, with the second coming of Christ and containing, more than once, the oft-reiterated *mistake* of the apostles, namely, "The coming of the Lord draweth nigh"



(James v, 8); of which mistake we now desire to speak.

Jesus never told the disciples "the coming of the Lord draweth nigh," any more than he told the Thessalonians "the day of the Lord is at hand;" on the contrary, he said, "Watch, for ye know not what hour your Lord cometh." He never said there should be such and such signs whereby they might know that "the time is short" (1 Cor. vii, 29), or determine "that it is the last time" (1 Peter ii, 18), or say, "Ye see the day approaching" (Heb. x, 25). Paul had no authority to give the Thessalonians an epitome of intervening things containing these words, "For the mystery of iniquity doth already work; only he who now letteth will let, till he be taken out of the way" (probably meaning himself), with an intimation that all should be completed and the "day of Christ" witnessed by men then living. Compare 2 Thess. iii, 5, with 1 Thess. iv, 17. Unfortunately while he sought to correct the mistakes of others he made a serious one himself.

The Holy Ghost never inspired men to say, "The end of all things is at hand" (1 Peter iv, 7, or Phil. iv, 5), for Jesus had emphatically said (and the persons of the Trinity never differ), "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. xxiv, 36), and Mark adds "neither the Son," for he spoke from his human standpoint, and doubtless Peter's recollection was correct. John seems to have fallen into this error in his epistles, but not necessarily in his Revelation, for in the first instance (Rev. ii, 5, or iii, 11) the words were spoken by Jesus to John and provi-

dentially fulfilled as spoken. In the second example (xxii, 7) Jesus speaks again, but in the rehearsive presentation of a period as yet removed, perhaps, five thousand years in the future, which, when actually spoken, will be presently true. And when John adds his valedictory—if indeed it be his—to the record of his vision he says, “He which testifieth these things saith, Surely I come quickly.” This looks very like falling into the error under consideration, but he added, “Amen. Even so, come, Lord Jesus,” which may be rather a moral sentiment than an intellectual conviction.

Of what we have written this is the substance. The apostles were all in error as to the early coming of Christ; but this in no wise invalidates their universal inspiration, to which there was no exception, save as God said there was, or they admitted it. We have one example of each: first, that under consideration, upon which we have already dwelt at some length; secondly, that in the mind of Paul growing out of it (1 Cor. vii, 39, 40), in which he says in conclusion, “I think also, that I have the Spirit of God,” leaving the reader free to doubt, and we all with one consent, in the light of subsequent events, think otherwise.

We ought, perhaps, to pause here and say a word in refutation of a silly theory presented, in different forms, by many Adventists, who, because they cannot rightly interpret the prophetic chronology of Daniel, have manufactured a theory to supply the deficiency, namely, that God, seeing that his original plan would not, from some unforeseen circumstances, work well, determined to break off at a

given point and suspend definitely or indefinitely, but after a while to resume the count, and so fulfill the purpose and the prophecy. A more convenient plan—especially for an ignorant interpreter of prophecy—cannot be imagined, as it will adapt any chronology to all prophecy. Indeed, it is of such universal application we wonder that business men do not borrow a suggestion. Suppose, for example, Merchant A. has borrowed from his mercantile friend, B., five hundred dollars for sixty days, and finds before half the time runs out that he cannot pay it at the expiration of sixty days; literally, he, therefore, at the end of thirty days ceases to count for a period of six months; then, finding that he is again able to meet his obligations, resumes the count and pays the money at the expiration of sixty days, involving an interregnum of six months—how would that work? It would be in vain for the lender to complain of the borrower, for he could do as these men make the Lord do—throw himself back on his dignity or plead the intervention of unforeseen circumstances not under his control. The writer thinks the expositor of Scripture ought to be as honest as any other man, and, if he cannot explain, neither dodge nor invent, but honestly confess his ignorance.

We now proceed to consider the absolute certainty of our Saviour's return—when and how. Of the rich and full prophecy of the Old Testament we give only two or three specimens, premising that Old Testament prophecy on the first appearing of Christ (second advent) is limited; on his final appearing (separately considered) equally so; but on

the general fact, in connection with his millennial reign, or the destruction of his enemies, varied and copious. The first to which we would call attention is found in Isa. lxii, 11, "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, *his* reward is with him, and *his* work before him." To ascertain to whom the pronoun applies see the first verse of the following chapter, "Who is this that cometh from Edom?" etc., and satisfy yourself that it is He who in lix, 20, is called "Redeemer," and in lxiii, 8, "Saviour." A careful reading of the whole chapter (lxii) in this connection will help to make it clear.

The next will be found in Isa. lxvi, 5: "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but *he* shall appear to your joy, and they shall be ashamed." If you have any doubt as to the application of this pronoun, to whom and in what connection, compare verse 16 with Rev. xix, 21; xx, 9; verse 22 with Rev. xxi, 1; verse 24 with Rev. xix, 17, 18.

The next to which I would call your attention is Dan. vii, 13, 14. This is self-evident and beyond cavil. And lastly Malachi closes his book as Isaiah does with a partial description of the end, "The day [that] cometh," and says (chap. iv, 2), "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings," etc. And so I have culled examples out of the prophetic books from the beginning and the middle and the end.

These lamps of truth were hung in the eastern horizon like the morning star to brighten with the coming dawn, and I have taken you back, dear reader, only that you might look at them as they shone upon the world when Jesus said of all such Scriptures, "They are they which testify of me."

From these we turn to the clear, explicit statements of the New Testament, which by comparison seem as meridian to dawn, beginning with the words of Jesus himself (Matt. xxiv.) With the wretched transpositions of this Scripture, beautifully consistent when properly arranged, we have nothing to do at present; with the first division of the apostles' threefold question, nothing; with his answer to the third part thereof, nothing; but only with the second, "What shall be the sign of thy coming?" The direct answer to this question, though out of place, will be readily found between the thirty-sixth and forty-first verses, "Of that day and hour knoweth no man, no, not the angels of heaven, but the Father only." Then follows the vivid comparison to Noah and the flood, one family ready and waiting, the rest "eating and drinking," and making merry—"So shall also the coming of the Son of man be." Then follows the business of life from which "one is taken and the other left." The farmer stops his plow in the furrow to gaze astonished on "the coming of the Son of man." The millstone is turning, the factory wheel is turning, the locomotive wheel is turning. The trumpet sounds ("for the trumpet shall sound"), and the woman at her work, the miller in the mill, the traveler on the train, the visitor from the carriage, gaze, alike astonished, on



“the coming of the Son of man.” The figure changes. ’Tis midnight. The wise and foolish virgins together sleep—“There shall be two in one bed;” a cry is made, “Behold, the bridegroom cometh!” “For the Lord himself shall descend from heaven with a shout,” and “the one shall be taken and the other left.” “Which is a manifest token of the righteous judgment of God,” seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled rest, rest with us when the Lord Jesus shall be “revealed from heaven with his mighty angels,” “when he shall come to be glorified in his saints, and to be admired in all them that believe in that day.” “Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy.” So discourses “an elder” who was “also a partaker of the glory that shall be revealed;” in other words, who saw, “when he was with him in the holy mount,” the transfigurative representation of the “majesty” and “glory that shall [yet] be revealed.” And he further says, “Commit the keeping of [your] souls to him in well doing as unto a faithful *Creator*,” Christ Jesus, by whom we were created and in whom we were re-created unto good works. And Paul adds, “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them

also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout: . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. . . . For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ who died for us, that, whether we wake or sleep [be alive or dead], we should live together with him." "And I pray God your whole spirit and soul and body be preserved blameless unto the *coming of our Lord Jesus Christ.*" "Faithful is he that calleth you, who also will do it." "Wherefore also we pray always for you that our God would count you worthy of *this calling*, and fulfill all the good pleasure of his goodness, and the work of faith with power." "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle," "and the Lord direct your hearts into the love of God, and into the patient *waiting for Christ.*" The above is derived from the Epistle to the Thessalonians, and thus unintentionally we have been led to link so much of apostolic prophecy upon the Master's own words. We have avoided the Apocalypse lest we should be accused of dealing in doubtful Scriptures or foregone conclusions, but with an exhortation written by the author thereof, in still later years it is said,

as with a moral, we close, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at *his coming*" (1 John ii, 28).

Little more remains to be said, as we are not dealing with the circumstances which indicate or attend his coming, nor with any speculations as to "times and seasons," "signs of the times," etc. Nevertheless we have committed ourselves as to "when" and "how."

We sympathize with those who see philosophical reasons for his not coming yet, who say that the resources of the epoch have not been exhausted nor its obvious purposes consummated. We have nothing to say in that line, however, but only that in the end of this epoch he will come, and that his coming will be the introduction of the next. We believe that the prophetic tongue has curiously and obscurely declared the years that God has meted out till the time of the end, but yet that when men least expect it he will come "like a thief in the night." Perhaps we should qualify and say most men, for he has said to the wise, "Be ye also ready," but of the whole has asked the question, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

There remains but one question—How? Under this head we do not desire to say much in this connection, especially as from a resurrection point of view we will elsewhere consider it, and upon the circumstantiality of the succeeding epoch we have already declined to dwell. There is left, therefore, but one thing, the literal, physical, psychical conditions.

Upon this important subject the Scriptures are very clear: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven" (Acts i, 11). The body of Jesus—"a body hast thou prepared me"—was subject to the laws of matter to the degree of its identity with our own, but was superior to those laws from the fact that it was in the hands of its own Creator, a special production for a specific purpose. Let us take the two leading propositions of the angel's declaration and analyze them: first, as to identity, "*this same Jesus.*" We said the literal, physical, psychical conditions; these determine and constitute the identity. First, *literal*: the eyes of the two disciples at Emmaus "were holden," otherwise they would have known him. He proved to them from the Scriptures the things concerning himself, thereby laying claim to an unaffected individuality, and when their eyes were loosed they knew him as the identical Jesus with whom they had been associated three days before. *Physical*: Thomas, the materialist, would not believe, he said, unless he could handle his body. So Jesus said to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." To all of them he said, "It is I *myself*: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." This is as decisive as his own testimony can make it. *Psychical*: I might call your attention, reader, to the deep and inward sufferings of the garden: "My *soul* is exceeding sorrowful



even unto death." The sorrow was in his *soul*, the *mortality* in his body. I might call your attention to the philosophy of the atonement, *its being wrought in the soul*: "Thou hast made his soul an offering for sin;" "He was delivered for our offenses and was raised again for our justification." But I will rest this case on one proposition only: "He shall see of the travail of his *soul* and be satisfied." The travail was, manifestly, before his death, the result seen after his death; therefore his *soul* lives on.

The second and last proposition we desire to weigh is, "in like manner." We believe the glorious body of the prehistoric Son of God became the humble body of his nativity compared to "a root out of dry ground," and that the "form of a servant" and "the likeness of sinful flesh" took upon itself again in due time "the glory [bodily] that [he] had with the Father before the world was;" but that is neither here nor there. He laid aside that glory to come to live, to die, and to depart; he will lay it aside again to come, to call, to linger and receive. The faint outglistening of his glory on "the holy mount" shows us what he and we shall see when we shall go to him and reign with him; the "*like manner*" shows us what he condescended to be when he came *to* us, and what he will condescend to be when he comes *for* us, and will continue to be till, changed from glory to glory, we take on his image and become adapted to his environments, that "where he is, there we may be also."



## PICTURE III.

(Chapter vii.)

THE seventh chapter constitutes a complete picture, third in the series. From the history of those plagues which swiftly followed the fall of man, in fact, were born out of it and of it, which bridged the flood and sought a place for themselves in the family of Noah, which rode swift or slow or loud or noiselessly again with the sons of men, the apostle is invited to turn and view another picture, the antithetical one, the salvation provided for the human race through a certain process of election. *First*, by the selection of a peculiar people, of whom a definite number are represented as being saved, in this panorama. And here let me say that any misarrangement of the names matters very little to the honest student, as John evidently means twelve thousand from each of the twelve tribes, making one hundred and forty-four thousand. *Secondly*, by the providential test and opportunity afforded to those who came up out of great tribulation, into which the providence of God had brought them—"Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things;" "Whom the Lord loveth he chasteneth"—who are therefore before the throne as the result of tribulation sent by God and improved by grace; for if their salvation or award be not greater

by comparison than that which is general to the hosts of the redeemed, then language is robbed of its force and the propriety of the place assigned to them in the picture to be questioned on all natural principles. Of this, however—that is, of persecution in general, and its effects in particular upon the individual—we may speak hereafter. *Thirdly*, by his election of those in consideration of their washing their robes and making them white in his blood, under those circumstances of tribulation, to a peculiar nearness and special personal ministration; for if the declarations accompanying this picture do not mean this, then verbs are robbed of their force and nouns of their significance.

The student of the Apocalypse must begin at once to discipline his mind away from consecutiveness. The first picture contains no history, covers no epoch, but simply celebrates an era, and this picture, in the particularities of its representations, locates itself. The “Lamb” *had been slain*, the *second fruits* of the resurrection, “them that (were) his at his coming,” were gathered around him—he had been for them. The divine pageant, like a Roman triumph, celebrates the conquests of the past, only to be introductory to those which are to follow.

The second picture scans the whole of the “Son’s” victories from man’s fall to the end of his redemption—we may say, from the creation of the world to the end of time. So the present picture has no consecutive chronology, but like, the first—as further investigation will show you—is a glorious era introductory to the millennial period, in particular, as the first was introductory to the whole.

## Abstract Treatise.

## TRIBULATION, OR THE USES OF ADVERSITY.

WE divide the advantages accruing to the sufferers of any and all forms of adversity sent or sanctified by God under four heads, *humility*, *dependency*, *trust*, and *spirituality*. The adversity of which we speak begins with disappointment and proceeds by way of trial to tribulation. Here again we pause to divide and explain: disappointment may or may not be of God, and if not of God may or may not be overruled of God to serve his purposes. Unsanctified, it leads to hardness and bitterness; being recognized as from God, it is productive of the gracious harvest we have mentioned above. Trials, mistranslated "temptations" in the Scriptures, are altogether of God, and are preparatory in the school of Christ to the advancement of the child of grace, and to still further promotion in the army of the cross. For this reason "the captain of [our] salvation was made perfect through sufferings," and "tried [he could not be tempted] in all points like as we [Christians] are." He was our example. He suffered disappointment in poverty, privation, and the want of appreciation, and learned humility under the first lesson—"For I am meek and lowly in spirit." He was tried at the outset by an offer of aid which his conscience would not recognize, and rejected it. He was tried all through life by the opposition or infidelity of men and the withholding of such indorsement from above as his human nature would

prompt him to desire. The disciples voiced the *human sentiment* when they said, "Lord, wilt thou that we command fire to come down from heaven and consume them?" "He was reviled, but he reviled not again;" he suffered, but he threatened not; "a man of sorrows and acquainted with grief." And he was tried in the close of his life by a divinely imperative demand that he should drink the cup from which his human soul had shrank so much. He drank it, for "he [had] learned obedience by the things which he suffered." And in his last utterances on the cross, "My God, why hast thou forsaken me?" "Father, into thy hands I commend my spirit," we find the disposition of humble dependency on God.

Tribulation as applied to Jesus seems to startle us; but why? If the human body which he took upon himself developed from childhood to manhood, did not the human soul which appertained to it in like manner develop? Does not his being touched with a feeling of our infirmities, that he might know how to succor them that are tempted, convey the idea of some kind of progressiveness consistent with the divine plan, and essential sinlessness of Christ's nature? The highest point of moral elevation which he reached was when in Gethsemane he determined to *drink* the cup which *might not* pass from him; and to this point he was brought by sufferings such as made his "soul exceeding sorrowful, even unto death." "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation [himself] perfect through suffer-



ings." "It behooved him to be made like unto his brethren. . . . For in that he himself hath suffered being [tried], he is able to succor them that are [tried]." "Wherefore God hath highly exalted him, and given him a name which is above every name. . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Tribulation is distinct from trial; it consists of two parts, that which God sends for purposes of his own, and that which he cannot prevent but seeks to modify and overrule to the same end. We will present them separately. *First*, that which God sends. The case of Job is unique. He was tried upon Satan's challenge for the sole purpose of vindication and met the confidence of God fully—"sinned not," but said, "Though he slay me, yet will I trust in him." Joseph and Moses had each a long and severe discipline in the training school of adversity, it being preparatory rather than corrective, disciplinary, and not punitive. Paul experienced severe tribulation resultant from his ardent zeal, his peculiar temperament, and his special call, but wonderfully productive of the fruits under consideration. David made God mingle much punishment with what was laid upon him; nevertheless God kindly made it serve the purest purposes of tribulation; he only of all his age prophesied of Christ and sang of heaven.

Of the *second* class two notable examples are found in Elijah, the favorite of God, and John, the favorite of Christ. These men were worthy of all success and acceptability, yet their persecutions preponderated. Therefore it is reserved for them to have grand functions and magnificent success in a still



future period of the world's history. Peter was another example; he could not be withheld from Satan's hand, but Jesus prayed for him that his faith might not fail. Keen were his sufferings, deep his humiliation, but the diamonds will sparkle in his martyr's crown like dewdrops on the daisy, modest in its position but upright in its bearing. Our text deals only with this aspect of the question, "These are they which come out of great tribulation, and have [therein] washed their robes and made them white in the [ever-present] blood of the Lamb."

Disappointment is corrective, trial tentative, tribulation promotive. A Christian is on a low level when he can be disappointed; no man was ever brought into that condition by his want of success in the things of God; the keenness of its edge is always in proportion to the amount of self-love involved.

Trial, called in Rom. v, 3, "tribulation," is, on the other hand, the exercise and therefore the development of spiritual muscle (which is faith), and "worketh [produceth] patience." Patience in turn worketh (results in) experience, and faith, operating patiently under tribulation (or trial), becomes an aggregated experimental knowledge in which the blessed child of God "that endureth [trial]" finds that he is never tried "above that he is able," "that his trials are such as are common to man," and "that God will with the trial also make a way to escape." This becomes the reasonable groundwork of his "hope," a hope that brings no disappointment, a hope that "maketh not ashamed." Then he resolves "to quit himself like a man," to "be strong in the Lord, and in the power

of his might;" to crown the work of grace in his heart by marshaling all the forces of his soul, to war not only against "flesh and blood," "but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." The process has gradually changed him from an enthusiastic recruit to a tried veteran in the army of the cross, and he now resolves to take unto himself "the whole armor of God, that he may be able to withstand in the evil day, and having done all, *to stand*."

"Tribulation" cannot come, as trial may, from the devil, or any other adverse agency, unwittingly promoting the divine ends; tribulation *per se* must be administered practically by the hand of the Master. Its etymology changes the figure; it is the process by which the husbandman makes good things better. It is the threshing process, it presupposes ripeness, roundness, fullness, value; it would be a waste of time and care if there were no wheat there to repay the trouble. The destruction of wheat would lead to the presumption of enmity or theft, but the threshing indicates ownership, and ownership presupposes plowing, planting, irrigating, reaping, conveying, and preserving; while the bestowment of the present labor indicates future value, life, health, strength, enrichment, and enlargement, complacency and perpetuity, "much good laid up for many years." Plainly, the care which God thus bestows upon a soul indicates his love for that soul made in his image, preserved in his providence, redeemed by his Son, transformed by his Spirit, and involving his glory from all past time to all future

eternity. Disappointment severs the relations on which we lean too much and helps to bring the line of moral gravity safely within the spiritual base. Trial teaches us to be intrenched at all times, to be watchful of our outposts, to keep our lines unbroken, and all our moral forces well in hand. Tribulation removes that which is effete, abnormal, and bulky beyond value. The first advantage the Christian secures by "laying aside every weight" lies in the anticipation of God's last resort, and man's precaution supersedes God's *tribulation*.

We now go back to enlarge and exemplify. We request you, reader, to bear in mind that our text is, "These are they which came out of great *tribulation*, and have washed their robes, and made them white in the blood of the Lamb." Disappointment, in the providence of God, may be the humiliation of overthrow—"Even for this same purpose have I raised thee [Pharaoh] up." Trial may be the derision of presumption—"I also will laugh at your calamity; I will mock when your fear cometh;" "For that they hated knowledge, and did not choose the fear of the Lord: . . . therefore shall they eat of the fruit of their own way, and be filled with their own devices." Tribulation may be ultimate destruction where all is beaten small alike and scattered to the winds of heaven—"Thou didst thresh the heathen in anger;" "On whomsoever [this stone] shall fall, it will grind him to powder." But we are dealing only with that "chastisement" which proves that we are not bastards, but sons, and which, through submission and concurrence on our part, "afterward yieldeth the peaceable fruits of righteousness unto

them which are exercised thereby." With this understanding we return to the first division of our subject.

*Disappointment*; its range is very wide. Job was disappointed when he found that he could not die in the nest he had prepared for himself. Paul was disappointed when he found "the thorn in the flesh" could not be withdrawn. Jesus was disappointed when he found the cup might not pass from him except he drank it. The first was purely selfish, but unexceptionable; the second mingled with an intelligent but mistaken purpose of consecration; the third a soulfelt desire to escape such psychical sufferings as no human intelligence could appreciate, if the end might be otherwise secured.

*Disappointment*, as pertaining to our subject, is the pruning process in the vineyard of the Lord, the training of the Christian athlete in the school of Christ. If he would bear fruit in his lower branches, too near the ground, "of the earth, earthy," the forecasting wisdom of God cuts them away. If in the pride of capacity he would bear much fruit marred with love of self and grow top-heavy in self-righteousness, then a mercifully considerate hand takes a branch here and there till his safety is secured. If the well-intentioned man has too much carnal weight, in the training school of disappointment it must be reduced that he may "endure hardness as a good soldier." If a diet of worldly complacency be too stimulating to his grosser nature, the supply must be stinted by disappointment (very bitter sometimes), lest "Jeshurun wax fat and kick." It is a rare thing for a man



sweating under a load of worldly disappointment and care to realize that the infinite wisdom of God is reducing him that he may "run with diligence the race set before him" and "lay hold on eternal life." It is not according to nature that his "chastisement" by losses should be otherwise than "grievous;" but "the Master," who has led him by a way he has not known, says in his great heart, "Blessed are the meek: for they shall inherit the earth;" "Blessed are the poor in spirit: for theirs is the kingdom of heaven." And the angel shall sometime explain, saying, "This is one of those souls which came out of great tribulation, having washed his robes and made them white in the blood of the Lamb; therefore is he before the throne of God, to serve him day and night in his temple: and he that sitteth on the throne shall dwell with him. He shall hunger no more, neither thirst any more; neither shall the sun light on him, nor any heat. For the Lamb, which is in the midst of the throne, shall feed him, and lead him unto living fountains of waters; and God, even our God, shall wipe away all tears from his eyes."

Trial: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you;" "Count it all joy when ye fall into divers [trials], knowing this, that the *trial of your faith* worketh patience," etc. This last Scripture—correctly translated—gives us the key to "trial" as we are now considering it. It is always "the trial of your faith." It has always been a matter of astonishment to the writer that revisions of the verbal Bible should leave such bald-



1. faced contradictions on the lingual surface as this: "[Our Father,] lead us not into *temptation*." "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, *neither tempteth* he any man." It is this mistranslation that has led the simple—not to say the sinful—to elevate themselves to the level of Jesus, or rather to degrade him to their own level in their misconception of the Scripture, "was in all points tempted like as we [sinners] are, yet without sin," instead of "was in all points [tried] like as we [Christians] are, yet without sin." The essential truth of God's word demands that the verbal falsities which have fallen on its surface be removed; they obstruct the light. We are digressing, but trust that the digression will vindicate a proper translation of any other such Scripture we may have occasion to use.

We are, then, considering "the trial of [our] faith." If faith be soul power it is admissible that God should try us as to any department of its exercise. If we are commanded to "love God with all our strength," then the strength of our attachment is open to trial. If God has pledged us that in "trusting and well doing, verily we shall be fed," or that if we seek "first the kingdom of heaven and its righteousness, all these things shall be added unto us," then on this lowest level on which Christians, *as such*, can be tried—the level of our natural wants—it is admissible for God to try us as he did the "Captain of our salvation," to see if we will say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If we have been divinely exhorted, "In

your patience possess ye your souls," then may not God at any time test our patience, to see if indeed "we be patient, therefore, as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain?" If Jesus has said "watch," then may he not come in an hour that we are not aware, to see if we are "watching for the bridegroom when he comes?"

These are tests as to our relation and condition; there are others as to our training and development. "And it came to pass that God did [try] Abraham, and said unto him, Take now thy son, thine only son, Isaac, whom thou lovest; . . . and offer him there for a burnt offering upon one of the mountains which I will tell thee of." And "he staggered not;" and the blade of the "King of kings" was laid gently on his shoulder. Rise, Abraham, "Father of the faithful." Thenceforth he was "the friend of God." All men of all ages have been accustomed to call on God for special strength in special need save Samson; he never thus prayed till he was shorn; he was the model of absolute strength; he simply lifted the brazen gates upon his shoulder and walked away. There is no reason that we know of why absolute compliance should not insure absolute success; but God is very considerate, and we have great need of his consideration. "[God] will not suffer [us] to be tried above that [we] are able, but will with the [trial] also make a way to escape that [we] may be able to bear it." I would not test the strength of my young son with fifty pound dumb bells, but grade the weight to his present development; the

test would lie in the few pounds covered by will purpose. The margin is great in the possibilities of the soul—"I can do all things through Christ which strengtheneth me." We have always felt in keenest sympathy with David when he said, "Let me fall now into the hand of the Lord, for very great are his mercies; but let me not fall into the hand of man." But the devil is still "the accuser," still the instrument of "the fiery trial, which cometh upon you to prove you" (Revised Version); and it is no reproach to the soldier of the cross that he be at any time pierced with "the fiery darts of the evil one." The next time he will be on his guard and able to quench all these fiery darts with the shield of faith; he can "be strong in the Lord and in the strength of his might," and the devil will be foiled at last. Satan challenged God as to Job, and God gave his gray-haired servant to be the devil's target, that he might at the same time be our example, and that God "might still the enemy and the avenger." What a trial was his! What faith was developed! "*Though he slay me, yet will I trust in him.*" Satan made the same demand as to weak, presumptuous Peter—we know not how many between—and Jesus said, "I have prayed that thy faith fail not." It did not *altogether fail*, and there was developed in Peter a strength and courage that never wavered any more; he was thenceforward able to "strengthen his brethren." We will not weary you, reader; the story is as long as the period the Bible covers, and co-extensive with the light of life.

"Tribulation:" It is generic in our text, and we bear that fact in mind even while we write; neverthe-

less, we use it in a restricted sense according to our threefold divisions. When the planting of the Lord is plowed through and hoed over, when it has enjoyed the early and the latter rain, when the full corn in the ear has appeared, and it is neither blackened with smut nor marred with rust, in its ripeness and in its fullness, it is ready for the treading out of the grain and the winnowing of the chaff, for the floor and the flail, for the thresher and the separator. It is good then, marketable, valuable, the concentrated elements of usefulness are there; but there is only one purpose it can serve in that condition, namely, the reproduction of its kind in a condition corresponding with its own. If, however, it crosses the line dividing kingdoms, it steps up and becomes a factor in a higher sphere, but it must first go under the *tribula*—"be humbled that it may be exalted." Then the evolving progressiveness of its agency never ends; then it becomes the food of the man that digs down the mountain and explores the mine. Then it becomes the brain sustainer of the historian, the painter, the poet, and the prophet, and while it sustains the physical man the immortal man within grows taller and stronger, and reaches higher and takes hold of another life. And by and by that already expanded soul, with its philosophy and its art, its poetry and its faith, ascends up into another kingdom nearer to God; but the relation of the grain, beaten and winnowed and ground, has never, can never, cease.

So much for the figure, now for the facts. The four advantages accruing from generic tribulation we have put down as humility, dependency, trust, and



spirituality. All these accrue from each of the forms of tribulation we have had under consideration, but especially are they developed in the relative order in which we have stated them. We will therefore proceed to relate *humility* to *disappointment*. Pride is antithetical to humility; therefore whatever is productive of humility must be reductive of pride. I am proud of my wealth, of my office, of my family. If God would kindly reduce me to *humility*, death may invade my family, reversion change my office, loss or depreciation sweep away my wealth, but if I must meet well-merited punishment my presumption will soar higher ("whom he will he hardeneth"), my behavior toward God and man grow worse, till from the topmost height I plunge into the greater depths; hence "pride goeth before destruction, and a haughty spirit before a fall." An instance of the last-mentioned is found in the case of Sennacherib: "Therefore will I put my hook into thy nose" (Isa. xxxvii, 29); an instance of the first-mentioned in the humiliation of Nebuchadnezzar (Dan. iv, 28-37), and another still in Saul of Tarsus, smitten with blindness at noon, admitted to the light of heaven, painfully struggling with the "thorn in the flesh," powerfully wielding "the sword of the Spirit." The popular idea of pride is wrong. Of course, we are naturally proud of our pride. Pride is a constitutionally diseased condition of the soul, an inflammation of the parts infected with the love of self, and sensibility is a secondary form of the disease growing out of the inflamed condition of those parts. When you have made your best defense of pride as a moral conservator



you have only reached the conclusion that it is better to have a high vice in the heart to combat low vices than to be the subject of low vices with nothing to combat them. This much we admit, and God has so ordained, but it is better still that there should be in the consecrated soul of man no vice, either high or low; and until you can point out the *pride* which entered into the constituency of Christ's character it were vain to talk of cultivating pride as a virtue. We have said this much of pride because in the development of Christian character the natural pride must diminish by inverted ratio in proportion as holiness increases. This failing, the pruning hand of "the husbandman" must come in to reduce this redundant and unprofitable growth and bring all to the level of humble usefulness. If the "lust of the eyes" points to a brownstone front with frescoed decorations within, then in the kind providence of God the coveted house literally, or metaphorically, falls to the ground, and pride is covered with its dust. If "*the pride of life*" rejoices in fine face and well-molded form, then the fever or the smallpox, the white-swelling or the rheumatism, destroys one or both; and with masked beauty and much meekness of heart that woman moves among the poor, or with lame earnestness and lowliness of soul that man, halting not in spirit, seeks in sinks and slums and bypaths souls for Christ. Need I say more? There is many a woman in the lowly walks of life, a candle giving light to all, whose light would never have shined in these low places if providential extinguishment had not fallen upon her aspirations in the circles of the pleasure-

seekers and the mammon-worshippers. There's many a man whose all is laid upon God's altar now that never thought of consecration till his fingers rested on the marble brow of one who while living was the idol of his home and heart. "There remaineth therefore a rest for the people of God," but still we enter not in "*because of unbelief*." "Blessed are the meek: for they shall inherit the earth," is hardly to be fulfilled in this present limited probation, but, stretch into the far future as it may, it only extends the principle. Jesus said, "Learn of me; for I am *meek* and *lowly* in heart; and ye shall find rest unto your souls." This rest, then, which Jesus promises and to which Paul refers, is a present rest, the product of humility and the pledge of our eternal union with Christ. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Next we would relate "*dependence*" to "the *trial* of [our] faith." "That the trial of your faith, being much more precious than of gold that perisheth, . . . might be found unto praise and honor and glory at the appearing of Jesus Christ." "Knowing this, that the trial of your faith worketh patience." Here again we must be guarded. No thinking man can attend our Christian experience meetings without noticing that in their testimony they mix things together sadly. They have had "so many temptations, and trials, and disappointments, so much tribulation and so many crosses," etc., and all this thrown together as indiscriminately as the constituents of a dust heap. Alas! another thought will intrude itself into your mind, a conviction that nine tenths of the whole was produced

by sin or folly, if there be any distinction—folly is sin. I am scriptural here also: “Let none of you suffer as a busybody in other men’s matters,” “or as an evildoer” (“For what glory is it, if, when ye be buffeted for your faults, ye take it patiently?”), “or as a thief” (having trenched upon the rights of others), “or as a murderer” (having hated your brother). And when this heavy discount is set aside, then comes a keen regret that such ignorance is still manifested in the school of Christ, for many of these have testified that they for forty years have followed, somewhere behind, the “banner of the cross.” The man who has lain in Christ, not grown up into him, for one fourth of a century, has “so many temptations,” not realizing that temptation is a reflection on the Christian life; “so many trials,” not realizing that “trial” is God’s highest compliment to man’s highest faith; “so many disappointments,” forgetful that the promise is, “Delight thyself also in the Lord, and he shall give thee the desires of thine heart;” “so much tribulation,” that is, anything against which they kick, from the loss of a good trade to the loss of a good wife, from the scratching of their finger with a brier to their want of acceptability in their stewardship; and “crosses” withal. Which is the hardest to bear—God’s will crossing our will, or our will vainly crossing God’s will?

Without further argument or illustration we proceed with the subject under consideration, namely, trials sent by our heavenly Father or made to subserve his purposes. We do not say, let it be understood, that disappointment and trial are necessary

to humility and dependence. The apostle says, "Examine yourselves, whether ye be in the faith, prove your own selves;" and Jesus himself has said, "He that shall humble himself shall be exalted;" nay, he has kindly pointed out the policy of such a course: "When thou art bidden of any man to a wedding, sit down in the lowest room; . . . that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee."

The dependence of which we speak has in it no element of servility. It is a foregone conclusion with every true Christian that the infinite resources of Omnipotence are at his command, all things being equal; but there are three indispensable conditions to the effectual employment of them, namely, humble appreciation of our need, conscious right to appropriate, and experienced wisdom to employ; and here comes in three links in the apostle's chain, "tribulation," "patience," "experience." Take the so-called "temptations" of Christ in the wilderness as illustrating our position. Could Satan, in the first trial of his faith, have misled him as to the real quality of his need or true ground of his dependence, then would he, without deference to God's will, have made bread of the stones. Could he have deceived him as to his right to appropriate the keeping power of God, then he would have jumped, presumptuously, from the pinnacle of the temple. Could he have persuaded him that secondary things were of prime importance to the success of his kingdom, then would Jesus have done what modern

Churches do, taken the devil into partnership for the world's conversion.

"Then was Jesus led up of the Spirit into the wilderness *to have the trial of his faith* by the devil." We know of no better Scripture on which to found our ultimate conclusions: "Beloved, think it not strange concerning the fiery *trial* which is to try you, as though some strange thing happened unto you." The keenest trials recorded in Bible history, such as those of Job, of Jesus, and of Paul, were not personal but official, and therefore undeserved. The thing may be expected at any time, in individual cases, or in portions of our individual experience. Paul's peculiar suffering grew out of his being appointed "apostle to the Gentiles;" and every reformer has tasted more or less of these keen sufferings for the sake of the work in which he engages, and the tribulative part of these sufferings partakes of the official character of his work.

Perhaps we could not do better than make our comparisons as we climb up the climax of Christ's trials, believing, as we do, that they were generic and comprehensive. And now we would be personal, dear reader, only that we might be profitable. Is the great trial of your life just now involved in the question, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" Realize, if you can, that you are at the foot of the trial ladder next to the earth. What *dernier ressort* does the devil suggest to you, a bucket shop or a barroom? Your family must be fed; yes, we admit that; Jesus Christ himself has said, "Your heavenly Father knoweth that ye have need of



these things." You say that if you refuse to work on Sunday you will lose your job; yes, we see; it is a great trial of your faith. "Trust in the Lord and do good [right]; so shalt thou dwell in the land, and verily thou shalt be fed." We pray for you, our brother, that your faith fail not. May you realize in your inmost heart "that man does not live by bread only [directly]," and stoutly respond to the suggestions of the evil one, "By every word that proceedeth out of the mouth of the Lord doth man live."

But with you, our brother, it is different; God has given you wealth, unless the devil gave it to you, and you are up on the second section of the ladder, high enough to be more directly assailed by "the prince of the powers of the air," high enough to be endangered by the slippery, precarious foothold of "spiritual wickedness in high places;" and what will you do? Your relations are ministerial, official, martial? Your conscience struggles with the external pressure; it looks like presumption to set yourself up against all these (reputed) good men—it is unmistakable presumption to cover up any known sin from the sight of God and the court of heaven. You will lose prestige, position, and influence with men if you put a trumpet to your lips now and sound a warning note; but how will you atone for your neglect if you fail to do it? By the compensations of your average life? By the loudness of your profession as contrasted with the silence of your protestation? It is a time of trial with you, and the blood of souls is slowly percolating through the hem of your garment. Yet your relation to this generic form of trial is negative; the

danger to you is not in what you do, but in what you fail to do. You are not in danger of being shattered by leaping from the tower, but of being crushed by the tower falling upon you, while you are in this presumptuous condition of moral lethargy, spiritual syncope.

Perhaps we may have another reader who has already been conveyed by the evil one to the top of the pinnacle, but it would be in vain to address him there. The leap is a foregone conclusion with antitypical man who has allowed himself to be carried to that dizzy height. The angels are not commissioned to bear him in their hands in this his (evil) way, but the kind providence of God may modify his injuries so that, with the backbone of his pride broken, he may painfully creep through the lowly gate whereby little children enter the kingdom of heaven. The presumption of men who voluntarily skirt along the edge of sin's dark precipice, of women who climb the dizzy heights of fashion's slender top, of those who withdraw from Christ into darkness that they may seize the price of sin both quietly and "quickly," of those who go down into sensuous depths where they are alone with carbonic death. The presumptuousness of those, we say, is marvelous, at least to the dispassionate. But Satan knows "to whom," "with what," and "when." One soars aloft in noise and flame like the rocket propelled by presumption from beneath, and falls in darkness and extinction like the returning stick, obedient to its own law of gravitation. One dances fashion's ballet over the footlights of sin and burns, a crisped monument

within the precincts of presumption. One folds his hands and rolls his eyes and says, "God is too good to burn his child in hell," and so goes backward and blindfolded from the green fields of mercy over the edge of presumption into the crater of death. Alas! alas! my friend, you are casemated against the counsel of your friends and the mercy that anticipates justice, but not against the fumes of moral death or flames of divine wrath.

The third form seems to be insidious almost beyond popular appreciation; each individual leaps after the bait as leaps the silly fish after the tinsel fly, and almost solid congregations go after the tinkle of the devil's bell as sheep rush headlong where their leader goes. What is this deception, so subtle as to fool men in masses, and which it seems to require the delicate perception of the uncontaminated mind that was in Christ to discover? It has been reduced to axiomatic proportions by casuists: "The end justifies the means." There never was a period of the world's history when religionists were not at it. The Jews would not put "the cost of a dog" or "the price of blood" in the treasury, but they would put in "corban"—though it was filial theft from feeble age. The Jesuit and Jesuitical hierarchy could go before altars and elevations they deemed to be of God with garments reeking with the smoke of persecution and fingers dripping with its blood; it was "the suppression of heresy." There is Church property in the United States which is rented for prostitution; it is "the hire of a whore," but it is claimed that it goes into the treasury of the Lord. All the questionable methods of raising

money for Church purposes find ready apologists alike in pulpit and in pew. "O, there is no evil in the thing itself; every man knows that his money is going to good purposes;" and to the gambling spirit of the age they say, "Come, and perhaps you will get something for nothing, and we will make giving as easy as painless tooth pulling; you will have an equivalent of them and never know that you have given anything"—neither will God.

But you will interrupt me here to ask, "Where is the trial in all this?" This is the first part of it in your case, as in that of your Saviour. Listen to the devil and he will give you bread for your infidelity, fame for your presumption, and wealth and worldly power for the homage done to him. On the other hand, say, "Get thee behind me, Satan," and then the devil is insulted. Jesus did not hesitate to do that. The test is over then, and the trial absolute begins; it lasted with Jesus three years, and terminated with his death. Satan had a convenient tool in Herod Antipas. Enthroned right in the field which Jesus sought to cultivate, the Master found it necessary to go round him. He had another, Caiaphas, a bogus priest and political trickster, enshrined in the chosen city. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" From him and his myrmidons Jesus had often to draw aside. He had refused to take bread and raiment from the devil, so it was furnished him by a reformed woman, a fisherman's

wife, and others equally poor, who hovered near to minister to him. The tools of the devil had palaces, but he had not "where to lay his head," and the time soon came when he was constrained to say, "But this is your hour and [the time] of the power of darkness." Truly it was a time when friends all forsook him and foes all united against him. He was a King, O what a King! and they put a reed in his hand and spit upon him. He was "Captain of the Lord's host," but they blindfolded and buffeted him, and the slave of a petty despot slapped him in the face! He was the owner of this world—"in him all things consist"—and they crucified him between two men who had taken what was not their own. It was not until he hung upon the cross of death that the "great light he had made to rule the day" covered his face; it was not until he died that the rocks were rent, for aught I know, from Jerusalem to the antarctic coast; it was not until he died that those two heroes, Joseph and Nicodemus, felt the power of his hold upon them. All honor to the men that are faithful to the dead! Yet, be it remembered, that it was not until he said of his work, "It is finished," that he died at all, and when he died his death had but two parts in it, the commending of his spirit to God and the quiet exhalation of his life. It was only when he rose again that he broke the chains of death and defeated him who had the power of the grave. Alas for our dead bodies if he had not conquered then!

This leads us from "*dependence*" to "trust," the other product of trial, and as we have the trials of the Son of man under consideration we will begin



with him. If, however, the reader persists in viewing him, according to the popular theory, as some incomprehensible compound of divinity and humanity, we know of nothing which can make the consideration of his exemplary life profitable to us. If he were an indefinable compound of two homogeneous natures we know of no safe inference to be drawn as to either of these natures uncompounded ; but if his humanity was simple, however dignified by the indwelling of the Holy Ghost, then we can learn from his example what are the capacities of our simple humanity also dignified by the indwelling of the Holy Ghost. It was with great pleasure that we found the fine, clear mind of Dr. L. W. Munhall subscribing to the fact that our Saviour wrought miracles by the power of the Holy Ghost. And we pause here to say, let none quibble about the essential divinity; the incarnation was the will and wisdom of triune divinity put into practice, and the Trinity was as competent to determine the mode of operation as the fact of incarnation. But we resume, and take up our argument at the grave of Lazarus. Here Jesus prayed that the people might see that he did his work in the power and according to the will of God. He said, "Father, I thank thee that thou hast heard me," and further, "I know that thou hearest me always." So the power to raise Lazarus was given in answer to prayer, and it was "always" so. The trust thus expressed was very great, if Jesus was an example; but it is not of that kind of trust that we desire to speak. It is said that "he learned obedience by that which he suffered;" still it is not of obedience that we desire

to speak, but of the *trust* engendered by conscious helplessness on the one part and cultivated faith in God on the other, of which Jesus is our pattern in the consensus of his exemplary relations to God the Father, through the Holy Ghost, from the wilderness to Calvary.

We know that we are wont to treat belief, faith, and trust as synonyms, but, to be nice, belief is simply an abstract conviction of truth against faith, which is an active appropriative principle, making it "the substance of things hoped for." But *trust* deals not with obstructions, but is a *per se* passive and practically patient expectation of tangible things to come, founded in love; and in its margin giving ample scope for nearly all the virtues described in the thirteenth chapter of First Corinthians. It is constitutionally allied to humility, and therein differentiated from confidence, and is usually the product of suffering in helplessness. It cannot, therefore, co-exist with pride, but is found only in the "child" who has not learned to have pride, or the humble "little one" who has learned to lay it down. It never describes or demands, but is ever prepared to say, "Though he slay me, yet will I trust in him."

We resume, therefore, the consideration of *trust* as an element in the personal righteousness of the man Christ Jesus. And while we affirm that obedience is not trust we admit that it is nearly related to it, productive of it, and proceeding from it, and submit that if Jesus learned obedience by the things which he suffered he must at the same time have learned its almost inseparable corollary of trust.

From the beginning to the end this trust is co-extensive with the trials which produced it. In the (trial) in the wilderness it is manifested in the first answer, "Man liveth by every word which proceedeth out of the mouth of God;" it is equally manifested in the last words he spoke upon the cross, "Father, into thy hands I commend my spirit." How great that trust was we are but little prepared to appreciate, because our minds are perpetually beggled with the idea that Christ lived in the constant exercise of his own divine power, which would emasculate the soul of his humanity and rob his life and character of all that is exemplary. "In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered." The agony of "supplications with strong crying and tears" cannot be, was not in his case, co-existent with trust; trust comes after it. "He was heard in that he feared," but the agonized request was not granted. God's will abode in the qualification; "the cup could not pass from him except he drank it." The coming victory over the shrinking flesh was voiced in the ultimate words, "Thy will be done," intelligently reached in that other declaration, "For this cause—cup—hour—came I into the world;" nevertheless, the apostle says, "He learned [submission] by the things which he suffered;" when he learned submission he learned to trust, and when he learned to trust he no longer "feared." Henceforward his humanity

assented to his soul-death, and assented to it in trust; why else would he have said, "Into thy hands I commend my spirit?" As God he could not suffer vicarious sufferings; neither as God could he prevent these sufferings and secure the divine end—"God in Christ reconciling the world unto himself"—he so declared. With what tenderness of sympathy, having been "touched with a feeling of our infirmities," he said to the three, "Pray that ye enter not into [trial like mine]." With what sublimity of trust he conceded to that rabble representation of the Sanhedrin and of Satan, "But this is your hour and the power of darkness." But the clearest example of all, and triple in its character, is found in his last words. They indicate—we might say demonstrate—first, the entire separability of his human from his divine nature; secondly, the completeness of his human spirit or soul and the corresponding differentiation of it from his divinity, on the one hand, and—as in ourselves—from the animal and perishable nature on the other; and, lastly, his trust in God, in conscious dependence upon him to take care of his soul with the appertaining animal life which must accompany it for purposes of resurrection. And so we pass from the God-man, or, as he loved to call himself, "The Son of man," to the consideration of those who are only men.

The history of many men in their conversion is but an epitome of the more extended work when Christ is being formed in them. See Gal. iv and xix. Until a man feels as helpless as Peter did when the cold waters of Galilee began to creep up



his adventurous legs he is not in condition to appreciate a Saviour—indeed, he is not safe in the dawning of his conscious helplessness; for if in the wrong exercise of his free will he stop the process here it may but mark at best the general line between repentance and remorse or lock the door behind him in the confines of despair. It is partly this which makes not only the preaching of the Gospel, but any work of the Spirit or any providential dealings of God with the soul of man, “a savor of life unto life, or of death unto death;” but as we are dealing only with the right uses of adversity we pass on.

We all know how symbolical was the history of the children of Israel in their exodus. They felt their helplessness between Pihahiroth and Baalzephon, but out of their helplessness their trust was born, that night of trial and travail, when they walked the ocean’s bed dry-shod because “the depths were congealed in the heart of the sea.” Evermore they should have sung that song of Moses and of Miriam from “the tongue of the Egyptian Sea” to the border of the “promised land.” So the individual is reduced in the providence of God to that extremity which is God’s opportunity; and when all pride is laid aside, all self-sufficiency forgotten, there is “the upward lifting of the eye when none but God is near.” So highly is the sublimity of an exalted trust appreciated among men that I hardly need dwell upon it, but wherein its sublimity lies I must endeavor to explain.

Man, whether he will or no, appreciates everything in the degree in which it is essentially God-



like in obedience to his divine instincts and according to his capacity to appreciate. When, therefore, a man stands up in the strength of the faith that trusts, the nature of man intuitively perceives God's nearness; and when God, to sustain himself, sustains his servant's trust, then the human heart quivers under the consciousness of divine presence and power. We must close the argument. You will find no example of such trust in the man "whose eyes stand out with fatness" or whose "cheeks are red with wine." You will find none of it in the woman whose coarse form is arrayed in all the parvenu glories of her husband's last success. But there are brows worn with sorrow, temples furrowed with marks of care on which Time's finger has written many things 'twere worth your while to stop and read; for Christian foreheads are not like those in which the world and self have only dwelt. Like marble or like parchment they may be, but there you find over the lines of the sorrow, under the marks of its endeavor, the unvarying life plan. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." And over all you will read, as if written by the finger of God in letters of soft light, "Blessed are the meek: for they shall inherit the earth."

Trust, however great, or however natural through habit, presupposes remoteness as well as relation. It is the locomotive which proceeds along the connecting track from the source of supply to the place of necessity. It does not fly hither and thither like thistledown in the air; it does not play hide and seek with the tangibilities of life; it goes straight

to its destination, carrying constantly heavier freights and bringing the starting point practically nearer to the terminus. This is the office of trust and explains the philosophy of prayer ; prayer is the outcome of *trust*, and *trust* the product of prayer, and the result of this reciprocal exercise is the straightening of the lines and shortening of the connections between the soul and God. We think trust natural to childhood, remarkable if strong in middle life, and becoming to old age ; but a silent awe steals over us when we witness its exhibitions on the bed of death ; why ? Because we intuitively perceive that it has brought us into proximity with God, and is near its consummation. Here we end this part of our argument. If in the providence of God this comes as the result of suffering, could that suffering have been too great as compared with the magnitude of the result ? If the bones of the man's self-reliance were broken only that his faith might take hold and prevail with God ; if he halted in the race, that was presumptuous through pride, only that he might grip God's hand with the tenacity of depending trust ; if he walked through the "valley of the shadow of death," all dark above and slippery beneath, and nevertheless held high his earthly vessel and learned "in patience to possess his soul ;" if it shall be said of him, "He came out of great tribulation and therein washed his robes and made them white in the blood of the Lamb, and *therefore*" is before the throne of God, and God shall wipe away all tears from his eyes," we ask in conclusion the question, Has he earned too dearly the guerdon of his immortality ?

The progress of my subject has now brought me to the consideration of *tribulation* as distinct from disappointment or *trial*, and as being practically the consummation of a progressive process. Not that each individual must necessarily suffer all these things in their particular order; but we mean to say that the progress we have described is normal and subject to no greater variation than the development of physical qualities by exercise. We say normal, but not as we heard a distinguished divine say but the other day, that men were so constituted of God as to require suffering for their development, and that Christ, the great Sufferer, must needs have come into the world and suffered had man continued in his first estate. With such teachers from pulpit and platform what may we expect from the masses?

All things partake of the degeneracy of depravity resulting from the fall of man. Therefore the figures are low in proportion to that fact. If the wheat was unfallen wheat, no doubt its ripe, clean grain, all well filled, and without cockle, would fall into the lap of the husbandman; and the threshing floor would have had no place in a perpetual paradise. But, as it is, the flail represents painstaking on the part of the owner and pain-suffering on the part of the grain, as a necessity growing out of its fallen and imperfect condition under the divine fiat, "Cursed is the ground for thy sake; in sorrow shall thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; . . . in the sweat of thy face shalt thou eat bread" (Gen. iii, 17-19). So with the fallen condition of the soul: its sufferings are the result of its

sins; and in its relations to God the pain-suffering and the painstaking on either side are the result of depravity, and neither would have obtained had man never forfeited his original estate. Here again we rejoice in the correctness of popular theology, for the universal mind of Christendom is agreed that pain is a natural evil, and all natural evils are the result of sin. *Be it, therefore, understood that all we have to say about the advantages of tribulation is founded upon our broad conviction that all the sufferings which the Redeemer of men endured in bringing many souls into glory, and all which they endure in qualifying for that higher life, are alike the result of man's fallen condition, and thereby brought upon "Him who loved us and gave himself for us."*

*Spirituality*: If our recollection serves we have now (under the original plan) only to consider what constitutes tribulation properly in the providential dealings of God with his children, and how it works *spirituality*. When the apostle says, "The sufferings of this life are not to be compared with the glory that shall be revealed in us," he is not speaking of tribulation *per se*, but of the aggregated sufferings of Christians as such, which, when the balance is struck, are not as great as those of unregenerate men; and particularly of such as are endured with Christ and for his sake, having the general nature of martyrdom. But when he says, "The Lord chasteneth those whom he loveth, and scourgeth every son whom he receiveth," he is looking to this, and speaking directly of this thing.

Here we would diverge just long enough to say



that the family relations were ordained for this in part, that *they only* could enable us to understand the relation of "our Father which is in heaven." Having these, with the greatest possible clearness do we explain and appreciate the mutual relation along the lines of parental and filial affection. The figure, therefore, is properly in the form of an absolute declaration of those relations. When the good and wise earthly father seeks by punishment (corporal or otherwise), by restriction, in the subordination of the child's will to his will, that child's highest well being, he is doing for his son just what God is doing for us as our several conditions may demand.

It is not according to any of the analogies of nature that we should be able to appreciate a radical change of being. The worm that instinctively weaves the winding sheet of death to one condition cannot appreciate in advance another condition having a different sphere, a diverse constitution, and widely different environments. It is with profound astonishment we observe that men—thinking, Christian men—do not regard these changes in the lower grades of animal life as adumbrating our resurrection to another state of being, whereas the difference is only in degree. But to nothing below the grade of man belongs expectation, speculation, aspiration, revelation of and appreciation of another life. The worm cannot be an intelligent party to the conditions on which he can become a butterfly. Man is the only animal that has within himself the capacities of a life not animal, not reciprocal, not rotative, and not reproductive. It would be strange, there-



fore, if he, a created being, or a constitutional being, or an evolved being, had no conscious relation to a necessitated essential change of condition ; but not strange to a believer that he has a conscious relation through faith, and an appreciative relation through speculative intelligence to a higher grade of being with essentially different relations.

Perhaps you will ask, What has all this to do with tribulation? We cheerfully answer, A great deal. Going back to the family relation, the chastisement of a much-loved son in a well-disciplined family was at that time truly "not joyous but grievous;" nevertheless afterward it yielded—what fruit? That of a magnificent manhood. So "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory ; while we look not at the things which are seen ; . . . for the things which are seen are temporal." Most true is this latter proposition, and the key, withal, to the whole thing. The full man, the successful man, looks only on these temporal and temporary things, his comfort, his indulgence, his acquisitions, and his pride ; but when his wealth takes wing and his anxious soul bows his suffering body most humbly before God, then he becomes strong in his weakness, rich in his poverty, happy in his sufferings, and then he turns his eyes on "the things which are not seen," which he did not see before, and becomes godlike in the breadth of his views, for "the things which are not seen are eternal."

What more can we say? The sufferings of Christ, in whatever degree they were not vicarious, constituted a body of tribulation. He never suffered for

wrongdoing, never for being a busybody in other men's matters. The least that could be said of his agony on the cross is that it was martyrdom. If his sufferings were exemplary to us, not under circumstances of sin, but of trial or tribulation; or if they were educational, bringing him into nearer sympathy personally or perfunctorily with us, still it is, in the relation he condescends to accept toward us, the companionship of fiery trials that try men's souls, "not strange," "happy are ye," "partakers of Christ's sufferings," "if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings [tribulations] of this present time are not worthy to be compared with the glory which shall be revealed in us." If we also can be made perfect in suffering, let us suffer.

"I'll suffer on my threescore years  
'Till my Deliverer come,  
And wipe away his servant's tears,  
And take his exile home."

If only in the crucible can our placid souls mirror the Master's face, then let the fiery trial try us to the full. We would be a Christian athlete before we die, having been developed in the training school of the Agonist of the garden into "the measure of the stature of the fullness of Christ."

## PICTURE IV.

(Chapters viii and ix.)

THREE descriptive and antithetical panoramas having passed, there comes now under the consideration of the apostle some that are historical and consecutive. Picture IV, comprising the eighth and ninth chapters, is the first of this series. The history set forth in the three succeeding pictures is of the apocalyptic period, which (as the Apocalypse contains no description of the millennium) is particularly the longer portion of time, extending from the second coming of Christ to the millennium, and the shorter portion from the millennium to the judgment.

Now mark the opening of the seventh and last seal: "There was silence in heaven about the space of half an hour." It is in the highest degree suggestive. The relations of heaven and earth are about to undergo a great change. The hush in the rehearsal suggests two things: the interest and astonishment of angelic beings, and the suspension which precedes a change of base, and more active renewal of attack on this world's battlefield. The writer believes that an interval of some hundred or more years will occur between the second coming of Christ to abstract the bodies of the righteous dead from their graves and take them to heaven

with him (if you believe he does) and their return to the earth to begin actively the apocalyptic campaign, as the reader will find in the essay on "The Third Period."

If we should undertake to explain briefly the preliminary and episodical part described in verses 3, 4, 5, chapter ix, could we do better than say over that altar was written, "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

The work of punishing long-continued sin, of convincing or destroying sinners, now begins in earnest.

It is not to be assumed because these plagues appear in the living tableau in such rapid succession that therefore they are visited on the earth with like rapidity. A hundred or more years is likely to elapse between these punitive plagues that men may have an opportunity to repent or time to harden their hearts and "fill up the measure of their iniquities." These plagues are literal. The *first*, physical and electrical, results in the destruction of crops and pasturage—the advanced science of the day readily explains. Skepticism mocks, but in some few wisdom is born of fear. The *second*, seismic—the philosophical explain. The strong-minded sneer at the superstitious, a few are converted. The wheels of commerce spin again; all things are as they were. The *third*, meteoric, permeates a belt of the earth and vitiates springs and flowing streams—wonderful, but easily accounted for by infallible scientism. The latter day magicians will do likewise, with their philosophical experi-

ments (enchantments), and the excitement must die out, though a few will believe. The *fourth*, astronomic— strange phenomena; sudden removal of combustion from a portion of the sun's surface; just what the savants had expected and really predicted; condition of the moon easily accounted for by that of the sun; planets of our sidereal system sympathetically affected; the old woman's story about God doing it to be discarded by the knowing and the cultivated. And when the world has become familiar with eight hours of daylight for work and sixteen hours of darkness for sin they will say, "*In the grand process of evolution the diminution of the day and the extension of the night precisely meet the demands of this rapidly advancing age, and we hardly miss stellar twilight when one tophcrean lamp illuminates the city.*"

In the ensuing pause fearful are the predictions of the angel, not heard on earth, for he flies "through the midst of heaven," crying, "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound." And the fifth angel sounds, and hell is turned loose on earth, and the torment they inflict has the sting of the worm that dieth not; and for the first time since Christ came into the world to redeem it is providential punishment seen to pass by the righteous and strike the wicked. We should not, perhaps, pass from this feature in the picture without calling the reader's attention to the fact that these were the fallen angels, with the devil at their head, for whom hell was ordained. This



prepares us for the last feature in this terrible presentation. The sixth angel sounds, and a voice (not heretofore heard), that of the Holy Ghost, appearing to speak from the top of the golden altar, directs that the four angels (powers) bound in the Euphrates be loosed. With them are loosed their hosts, numbering two hundred million.\* John may well say, "I heard the number of them;" for had they been marshaled in the panoramic presentation he could not, save by the wonderful appreciation of his spiritual powers, count or even see them. These, then, are to be the resurrected hosts that in the last days shall rise from the dust of the earth to shame and everlasting contempt, from the hell that was moved to receive them—the old trans-Euphratean persecutors of the Jews, under their old leaders, probably Tiglath-pileser, Shalmaneser, Nebuchadnezzar, and Sennacherib; for they were royal warriors, as we learn from Rev. xvi, 19, which, in the curious involutions of the book, is but a repetition of what we are now considering. The period for which they are to be returned to the earth is twice stated, "an hour and a day"—prophetic style, thirteen months; literally, a month and a year, thirteen months. These two vast armies of evil spirits and condemned men take grotesque shapes which may apply only to the pictured symbolism and not the future fact. The appalling sequel of their persistent idolatry is stated in an old-fashioned way, due, no doubt, to the fact that John was left to tell it in his own language. And so ends this picture of the antemillennial plagues.

\* The writer thinks this is probably a clerical error.

## Abstract Treatise.

## ESSAY ON HEAVEN.

SO long had the idea obtained that heaven was to be the eternal home of the soul while the world lay under the domination of religious charlatans, who traded in purchasable righteousness and purgatorial purifying, that the few who of late years have dimly appreciated the promise of "the new heaven and the new earth," having no consistent construction of intermediate things by which to link their conceptions of the future with the facts of the present, have so far made but little headway against a sea so heavy and a tide so strong.

But the world moves; the twilight of the past gives way; "the Sun of righteousness" is said to rise, the whole world rolls under his directer beams, and he brings "life and immortality to light." He is "the truth," in him we see; he is "the life," in him we live; his heat quickens mind as well as matter; being himself "the way," his light illuminates the track of human progress, and makes it brighter and brighter to its culmination.

"The whole world lieth in the wicked one," where darkness is. "Awake thou that sleepest" in self-surrounding darkness, "and arise from the dead," where inertia broods upon decay, "and Christ shall give thee light." And so we awake and lean on him in whom "all things consist." We raise our eyes to him, as Tabitha may have done, and the kind hand helps us to our feet. We look from the

dark past to the brighter present, and we say, "My soul cleaveth unto the dust: quicken thou me according to thy word," "Open thou mine eyes, that I may behold wondrous things out of thy law," "Thy word is a lamp unto my feet, and a light unto my path," "The entrance of thy words giveth light; it giveth understanding unto the simple," "I have more understanding than all my teachers: for thy testimonies are my meditation."

Pardon us, reader; we have been hurried along on this stream of divine testimony; we might have expressed our heartfelt conviction that all knowledge of God and divine things comes through the revelation of God and by the inspiration of God in the concise language of James (i, 5): "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." With this conviction strong upon us, with this binnacle steadily before us, we close our ears to the teachings of the schools, untaught, and to the traditions of the past, long dead, and turn to the revelations of God's word to learn *what* and *where* shall be the home of the redeemed. The careful reader of the New Testament will see that the Jewish appreciation of the closing up of the affairs of this world in a universal resurrection and general judgment, succeeded by conditions of reward or punishment, was enlarged in the minds of the disciples by taking in the Lord's second coming to administer the resurrection and the judgment, together with an imperfect idea of the establishment of his kingdom.

Now we must return and establish our positions;

first, as to the four features of Jewish popular opinion then existing, namely, the resurrection, the judgment, rewards, and punishment.

1. *Resurrection.* Martha said (John xi, 24), "I know that he shall rise again in the resurrection at the last day." Paul said (Acts xxiii, 6), "Of the hope and resurrection of the dead I am called in question;" and you know what followed.

2. *Judgment.\** Jesus speaks of the future judgment as an acknowledged fact, which it was, and denied only by the Sadducees.

3. *Reward.* "Good Master, what good thing shall I do, that I may have eternal life?" (Matt. xix, 16.) "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom" (Luke xvi, 22).

4. *Punishment.* "And in hell he lifted up his eyes, being in torments" (Luke xvi, 23).

The whole allegory was built on the then existing popular theology; in the first place, because it was appreciated and unchallenged; secondly, because it was indorsable and true; so (Matt. xviii, 9) "rather than having two eyes to be cast into hell fire" is assumed by Jesus to be popularly understood.

Now in the minds of the disciples only he comes to "administer" (Matt. xxiv, 3) and to set up his "kingdom." (Acts i, 6) "Wilt thou at this time restore again the kingdom to Israel?"

But let us trace the enlargement as it proceeds in the minds of the apostles, first before, and then after they had asked the above question. They

\* See Matt. xi, 22-24; xii, 41, 42.

had become familiar with the fact of his resurrection, with the transition from the material to spiritual and back again, but curiosity prompted them to renew the old question as to time, and they were again repulsed. The next enlargement of their conceptions is through the Holy Ghost, involving the most delicate question, What does the prophet necessarily know of that which he predicts?

We have elsewhere sought to show that, at one point at least, their inspiration falls short, and they presumptuously, perhaps, substitute their own preconceived convictions, which reflects only on the men, not on their inspiration, nor on the Author of that inspiration. He told them they could not know of the time, therefore they ought not to have said it was either long or short.

They receive the Holy Ghost not as an inspiration from Jesus, but in his distinctive personality, as being sent of the Son and of the Father, to be with them and in them. They had preached much, reiterating the words of Jesus, but now they speak as the Spirit gives them utterance; they are perpetual prophets "filled with the Holy Ghost." And as he caused them to utter so they learned to know and to appreciate more perfectly the fact that Christ's kingdom was a spiritual kingdom, reaching by degrees what the dying but inspired thief overtook at a single stride when he said, "Lord, remember me when thou comest into thy kingdom."

Now the offices of Peter, James, and John, who were "eyewitnesses of his majesty," come in to explain to them over and over again how he appeared when they "were with him in the holy



mount;" and they reasoned together as to the relation of that brief glimpse of glistening robe and form to the glory that should be revealed. Then Saul of Tarsus, the metaphysician, came in, and Paul, the privileged man, was added to the number. He fought shy of them at first, and they of him; Peter antagonized him (they were uncongenial), but grace conquered, and he subscribed to that in faith and charity which he could not understand.

Matthew had written his gospel himself, Peter wrote his through Mark. Paul was not so much an eyewitness of the things done by Jesus as of the things done unto him; so Paul wrote his gospel through Luke. John forebore. Peter and James wrote their epistles, telling what they severally knew of Christ's coming kingdom; they had seen Jesus in heavenly garb. Paul wrote his epistles telling what he further knew—he had seen Jesus in heaven itself. Novices caught the flame—will the Church ever be free from those who think themselves to be "somewhat?"—and wrote forged letters to the Church at Thessalonica, and Paul commits himself sadly in his reply; nevertheless, we thank God for Paul's letters to the Thessalonians. And Judas, of whom some say "he was not an apostle," which is fudge, gives the world his conceptions of the second coming of Christ—conqueror, judge, executioner—all in a breath, and of the heaven, which was to follow, in these words, "Faultless before the presence of his glory with exceeding joy." And John, of whom Jesus said to Peter, not "he shall not die," but "if I will that he tarry till I come, what is that to thee?" John filled in the long record of a Saviour's love in

his supplemental gospel, and then comes the time for this second Daniel "greatly beloved," to see his Lord once more, once more to hear his voice, and in a matinee such as the world could never see behold the rehearsal prepared for him of this world's drama to its close.

Before returning to trace the progress of this thought in the minds of the apostles, as revealed in this epistle, let us scan the gospels briefly to see where the modern idea of heaven comes from; and, be it understood, we introduce this rather as an apology for the present orthodoxy with a view to its enlargement and not its abrogation. We shall not stop to cite passages; the thing is too plain for that, and the curious or captious reader can refer to his concordance.

Jesus claimed, in literal and figurative language, to have come down from heaven, from his Father who was in heaven, from the glory he had with his Father before the world was, and declared that he was going back to heaven to sit on the right hand of God (heaven as a dwelling place of God was an idea familiar to the Jewish mind), and offers to all who would accept him everlasting life, with a great preparatory change, being born again. He prayed the Father that these his disciples might be with him to behold his glory, and proclaimed such identity with his followers as made it necessary that where he was there they should also be. And this was heaven, an enlargement on the Jewish idea, a preparation for the rending of the temple's vail, and the appreciation of a union of the human soul with God through him who partook of both natures.

This the disciples grafted onto their preconceived and misconstrued ideas of the Messianic kingdom, and really prepared the way for the misapprehension or nonapprehension of generations to come after them. The fully established Christian Church, having outlived the Jewish prejudices and weary of waiting the fulfillment of apostolic promises of Christ's coming, threw the Messianic kingdom overboard entirely, and rested their hope upon the eternal dwelling of the soul with Christ in heaven, and from the Scylla of misconception fell into the Charybdis of a wrong departure, where we flounder still.

So now we will turn back and see how far the revelations of the apostles went, and how far their appreciations seem to have kept pace with them. We shall not deal with them in the order in which they write, but rather in the order of their apparent development. Jude, who wrote after Paul and before John, seems only to have attained to the conception of a pure (faultless) elevation and a glorified condition of happiness immediately to succeed the second advent; yet the inspiration in all these cases is neither deficient nor wrong, but the truth is involved like the kernel in a nut, and what is wanting in one is furnished by another.

James has but one idea, the getting ready for the "crown of life." This idea, wherever found, is a pregnant one, for the style of the preparation indicates the nature of the anticipated event; and if it has a future, as the future is expected to be so will the preparation be. He further exhorts to patience under the beautiful figure of the husbandman waiting through the early and the latter rain for the

fruition of his labors, giving expression, of course, to the error of the day, "the coming of the Lord draweth nigh."

Next comes P  ter, and he broadens on the subject. He argues from the cleansing diluvian wave of water a purifying, transmuting wave of flame; his inspiration takes hold on the ultimate, "a new heaven and a new earth," with cause and condition appended, that therein may dwell righteousness. He is strong in the declarative part. He declares that the existing earth and atmosphere are reserved for fire; that they shall be melted and dissolved in the fervent heat thereof with fearful detonation; that the earth with all things mundane shall be burned up; that there shall be in connection therewith a day of judgment and perdition of ungodly men; and, on the other hand, "new heavens and a new earth," our inheritance, if we do not fall from our own steadfastness. But his limited apprehension is manifest in that he says, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise," whereas Jesus says, "I tell you, in that night there shall be two in one bed, the one shall be taken, and the other left." The revelations are of the Holy Ghost, the chronology is of Peter.

Now the heaven in view (1 Peter i, 3-13): "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who



are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now [necessarily] “ye are in heaviness through manifold temptations [trials]: that the trial of your faith [which is much more precious than gold], . . . might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom [though still you see him not], yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified the [beforehand] sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;” and much more to the same end, but this will suffice. We are glad that Peter knew so much; and if we now know more it is because we have followed his advice, “Grow in the knowledge of our Lord and Saviour Jesus Christ;” and feel that “so an entrance shall be ministered” unto us “abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.”



The next is Paul. In introducing Paul's testimony we premise two things of him: first, that he was undoubtedly the clearest thinker of his age and dispensation; and secondly, that, partly in consideration, as we suppose, of the extraordinary qualification, he was permitted to enter heaven, having a clear consciousness of personal identity, but not knowing whether he was in the body or not. We cannot presume to say whether he was in or out of the body, but we do know, or think we do, that he was in such condition of communication and correspondence with the spiritual world as exists, in course of nature, only after death, whether in the disembodied or reembodied state. And while we admit that the prime object of all this was not to impart prophetic knowledge, yet it was involved, and the plan of Christ's progressive kingdom was completely revealed, generally or minutely, according to the will and wisdom of God.

From 1 Thess. i we learn that Paul assures believers of their election of God to the privilege of waiting for his Son from heaven, who had already delivered us from the wrath to come, and (Eph. i, 14) "In whom we have obtained our inheritance." From the second chapter we learn that his success with them is to be his "crown of rejoicing . . . in the presence of our Lord Jesus Christ at his coming." The third chapter adds this feature to the coming of our Lord, that he will be accompanied by "all his saints." The fourth chapter contains an explanation at length, of which this is the substance: "The Lord shall descend from heaven with a shout, with the voice of the arch-

angel and the trump of God," into our atmosphere, "And them which sleep in Jesus will God bring with him;" that is, the dead shall rise first and join him before the eyes of living men, when those who remain (being alive) "shall be caught up together with Him in the clouds, . . . and so shall we ever be with God." For what purpose? (2 Thess. i.) To "rest," to "glorify," and to "admire;" to enjoy the fulfillment of "God's pleasure in his goodness;" to be glorified in Jesus; and (third chapter) to the obtaining of [his] glory, and the bearing of his image, (1 Cor. xv, 2-9), "incorruptible," "immortal," "victorious."

Now let us return and see if we can bring up Paul's appreciation from a slightly different standpoint. There was no intermediate state with Paul; "to depart" was to "be with Christ" (immediately); and further, "For we know that if our earthly house [of this human body] were dissolved [in nature's dissolution], we have a building [a spiritual body framed] of God [as men build houses], "eternal in the heavens." "We groan being burdened, not for that we would be unclothed [left in naked spirit], but clothed upon [with the image of the heavenly]." "We shall all be changed, . . . for this corruptible must put on incorruption," with our house "which is from heaven," "that mortality might be swallowed up of life." "This mortal must put on immortality," that death may be "swallowed up in victory;" so, with, through, under, and upon these conditions "shall we ever be with the Lord." And now we would show the progressiveness even of this condition as Paul understood it: "Ye were sealed

with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession" (Eph. i, 13, 14). The idea then is that, like Caleb, we receive and hold in reversion that which has not yet been subjugated. In this light of the subject we read, "Then cometh the end, . . . when he shall put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet" (1 Cor. xv, 24, 25).

To the casual reader this passage conveys no idea; nothing does; but the careful reader will ask himself, What is this period, and probably how long, in which Jesus, having made his second advent and gathered his resurrected saints around him, undertakes with their assistance the subjugation of his enemies? A period in which and during which we are still living and still dying, "for the last enemy that shall be destroyed is death;" evidently a period of strife and warfare, in which the redeemed are to be participators; "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. iv, 3).

Yet we are not to forget that it is to be a time of rest; the apostle says so. "To die is gain;" he said that also. Therefore exalted as the privilege is of coming with Christ, of being with Christ, of being like Christ, nevertheless our condition must be susceptible of improvement, "that in the ages to come he [God] might show the exceeding riches of his grace in his kindness toward us through Jesus Christ." "That we may know what is the hope

of his calling, and what the riches of the glory of his inheritance in the saints." Progressively Paul says also, "from glory to glory."

This is not exhaustive of Paul, but we have dwelt long enough, and will close with the appropriate climax: "Eye hath not seen, nor ear heard, neither have entered into the mind of man, the things that God hath prepared for them that love him."

And now, lastly, we consider the testimony of John. The stock of knowledge with which he entered upon his apostleship on the day of crucifixion was equally limited with that of the other disciples: "For as yet they knew not the Scripture, that he must rise again from the dead" (John xx, 9). And save in that shrewd perception at the Sea of Tiberias, "it is the Lord," we have no means of following up the development in the apostle's mind for many years. Following, therefore, the same line of thought as heretofore, we pursue in his Apocalypse the revelations made to him of heaven, and as far as may be his appreciation thereof.

While we do not regard the first three chapters as apocalyptic, properly considered, yet they are so in that the rewards and punishments take hold on the far future. With these rewards we shall, therefore, deal as the aggregated yield of the first three chapters.

It is premised (i, 7): "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." This is comprehensive; passing over the second advent—as indeed the whole

Apocalypse does—it lays broadly the foundation of the rewards yet to be enjoyed by the finally faithful among the members of the seven churches, and may then be carried over with the weight of an absolute proposition into the Apocalypse itself. This much John appreciated.

The first intimation of a beatific condition awaiting the faithful, is addressed to the church at Ephesus (ii, 7): “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.”

The next double declaration is (ii, 10): “Be thou faithful unto death, and I will give thee a crown of life,” and (ii, 11) “He that overcometh shall not be hurt of the second death;” these are antithetical. The “crown of life” indicates a divine royalty that places the soul of the redeemed beyond the law of sin and death.

The third is found (ii, 17): “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” A new name or title—divine knight-hood, with the appropriate jewel, and sacred cipher read by faith.

The fourth (ii, 26–28): “To him that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; . . . and I will give him the morning star.” The thing grows; the vicegerency of Jesus Christ, with the badge of the morning, is no insignificant bestowment.

The fifth (iii, 4, 5): “They shall walk with me in



white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; . . . and I will confess his name before my Father, and before his angels." "Then shall the righteous shine forth as the sun in the kingdom of their Father." "Well done, good and faithful servant; enter thou into the joy of thy Lord," and he shall be introduced to God. "Blessed are the pure in heart: for they shall see God."

The sixth (iii, 12): "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Divine caryatides, immovable, impeccable, unchangeable; polished, planted, inscribed, and built upon of God.

The seventh (iii, 20-22): "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

"Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John i, 3); "Heirs of God, and joint heirs with Christ" (Rom. viii, 17).

There is a reiterative indorsement of each of these promises in the close of the Apocalypse; and the reader will observe that they constitute an extended climax, beginning with the first right forfeited in Eden, the right to eat of the tree of life, which also was in the midst of the garden, and ending where the imagination ends, at the throne of God. And further, that in the nature of things

each promise must belong to all and all promises to each. The saints of God may, therefore, universally make up this schedule of their inheritance :

1. Immortality with Christ.
2. Immunity with Christ.
3. Communion with Christ.
4. Joint administration with Christ.
5. Personal association with Christ.
6. Potential participation with Christ.
7. Royal prerogatives with Christ.

Can it be possible that we were born again, heirs to such prospects—prerogative royalty with the Son of God? 'Tis more than thought can reach or tongue can tell. Surely, John by inspiration must have exhausted himself; we must look and see.

As John deals in the apocalypse proper chiefly with the relations of heaven and earth, we will touch upon the salient points with brief comments and close.

The first is found in the fifth chapter tenth verse, where the redeemed of every nation praise Christ for having made them kings and priests, and declare, though then in heaven, "we shall reign on the earth;" and as it occurs in the beginning of the apocalyptic period, it may be well in this connection to refer to another passage (xx, 4), where this reign is again referred to as being on the earth and for a period of one thousand years, universally admitted to be the millennium. Between these two in point of time, and related intimately to the second, is that passage found in vi, 9-11, where the disembodied souls of the martyrs, being in heaven, complain that their blood is not required of wicked

men still living on the earth, and are soothed with promises to be fulfilled when the remaining martyrs, not yet slain, shall be added to the list.

Again, related to the foregoing is xiv, 13, where, immediately preceding the harvest and the vintage, "a voice from heaven" says, "Blessed [from henceforth] are the dead which die in the Lord" [because they], "rest from their labors, and their works do follow them." The obvious reason why they will be blessed from that time forward is that heaven is so nigh, in point of time and fact, the rest so near, the reward so visible, the fire-tested works so close upon their heels.

As we are dealing with the relations which, hereafter, will obtain between heaven and earth, we would call your attention to xiv, 3, where the one hundred and forty-four thousand on Mount Zion are the subjects of the angelic hymn in such manner that they only could appreciate the song improvised for the occasion. Here the choristers of heaven sing of men standing on the earth, and these men hear and appreciate their song. And this naturally carries us back to their enrollment (vii, 4), the date of which is not easy to determine. But the most remarkable feature in the chapter is that whereas this takes place on earth the next mentioned incident takes place in heaven, "A great multitude which no man could number stood before the throne;" nevertheless, their ultimate beatification is to take place on the earth; "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them,

and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." See xxi, 4-6.

That the relations between heaven and earth during the whole apocalyptic period are most intimate none can deny; but is it not deducible from Revelation that the kingdom of Christ is ultimately transferred from heaven to earth? See xi, 15. After the "kingdoms of this world are become the kingdoms of Christ," shall he not, on this earth, "reign forever and ever?"

There are three consecutive propositions in the twenty-first chapter, with the consideration of which we close. *First* (xxi, 1): "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." *Second* (xxi, 2): "I John saw the holy city, new Jerusalem, coming down from God out of heaven." It is evident that the former earth, with its firmament, had passed away, giving place to a new earth, without sea, down upon which the new Jerusalem now descends. *Third* (xxi, 3): "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

These establish the transfer, and are succeeded by declarations as to the eternal condition that is to follow. The substance of which is this: Death and decay, pain in them, and regrets over them shall have passed away as things to be remembered no more, for God, who is the beginning and the end, will have made all things new. New elements, new causes, new conditions, all working out their legiti-

mate results, according to the perfection of God's work, unmarred by sin ; and the source of the perpetuity of life, with all which that life implies, will then be abundant and free, and he who has complied with the one condition of final perseverance will be the inheritor of all things.

This, then, is a summary of the things we have learned : Heaven is the immediate but temporary home of the disembodied spirits, has been such from Adam, and will be till Christ comes again ; " in [his] Father's house are many mansions." From that time till the final resurrection, judgment, and end of all things, the resurrected, reembodied saints of Christ will be with him " in the air," " before the throne in heaven," " on Mount Zion," in the " camps of the saints," wherever Christ may be or call them.

During the long period they will be assisting Christ to " prepare a place for them." This being over, the remodeled earth is to be their dwelling place forever and ever, the " kingdom prepared [intended for them] from the foundation of the world."

" Amen. Even so, come, Lord Jesus."



## PICTURE V.

(Chapters x and xi.)

PICTURE V embraces chapters x and xi. We are now reading consecutive history after the manner of the Apocalypse. Important changes are at hand. Thirteen or fourteen hundred years, we suppose, have elapsed. In the fourth picture and ninth chapter two of the three plagues denominated "woes" by the angel have been visited upon men. The wickedness of man has reached its maximum point. The angel of the bottomless pit having been permitted to scourge men in the fierceness of his malice (chap. ix, 1-11), has now allied himself with sinful men against Christ's army, arguing, perhaps, that God had turned loose upon them the resurrected Chaldeans, and urging them to ally themselves with him against God. This attempt against God and his Christ, a fateful though not a final one, is to be immediately succeeded by the millennium, that glorious antipast of the world's final change.

Of this millennium little is said circumstantially in Revelation, but it constitutes part of the "mystery of God," "declared to his servants the prophets." Historically it appears in the last verse of the eleventh chapter, where the temple of God and the ark of his testament, opened to view, reveal the changed relation between heaven and earth. Descriptively it appears in chap. xx, 5-7, and in these

words especially, "But they shall be priests of God, and of his Christ, and shall reign with him a thousand years." But we pass it by, because it is only valuable to us now for its epochal relation. Of this the angel, no doubt, speaks, for this thousand years was a part of time, and that "little season" during which the devil must be loosed will also be a part of time—we think about one hundred and seventy years—but what is a decade of centuries with God? The moral end was well-nigh achieved, "the kingdoms of this world [were] to become the kingdoms of our Lord, and of his Christ," \* as they never before had been.

How great this angel must have been! To which of the "principalities" of Christ's creative power did he belong? Was he Gabriel? There is a tendency, in some directions, to merge all archangelism into Christ, but the subordinate relation of this great one, who set one foot upon the land and one upon the sea, is made clear, for when he had finished his commissioned declaration the divine voice quietly utters directions which he is prompt to obey. "He who had created heaven, and the things that therein are," he who was the creator of "thrones and dominions," who is the beginning "that in all things he might have the preeminence," does not permit himself to be blended with, or merged into, his creatures. Whatever led men to think of such a thing!

At this point we ought, perhaps, to say what can be said of the "little book" (that is, roll). Little, because little remains to be said, open because its

\* Chap. x, i.

revelations were to be clearly made and intelligently appreciated. It was the prophetic book; sweet in the speaker's mouth, bitter to his inmost soul; in the persuasiveness of his mouth "a savor of life unto life;" in the appreciations of his soul, "a savor of death unto death." But let not the reader suppose that John is acquainted with the contents of that book. It is true he ate it in the pantomime, signifying that he shall some time (in modern phrase) devour its contents, but the knowledge of what it contained is, doubtless, withheld till the time when his testimony shall be founded on what is therein written. He gives us no account of what the thunders uttered, because it was prohibited; none of what the book contained, because it was withheld. The little book is still to do its work, for it will be observed as a marvel to the skeptical that this angel tells John of a period more than three thousand years after his decease, probably more than one thousand after his resurrection, "Thou must prophesy again before many peoples and nations and tongues and kings."

At this point John is appointed to the office of civil surveyor, to measure the temple, the abode of God and the reserved precincts of his worship, leaving all without to the encroachment of his enemies; for without this declaration in the omniscient records the succeeding age might be appalled to see Jesus beleaguered in his capital by the howling hosts of sin pressing to the very walls of his sacred citadel. When the angel had declared that the Gentiles should tread the holy city under foot forty-two months, the dissolving views change sud-

denly, the thing is being enacted, and the voice solemnly announces (leave out the conjunction), "I will give power unto my two witnesses." It may be the amazed John needed this encouragement, when in the prophetic picture he sees himself step down with his comrade witness into a surging, angry host, such as he had never encountered in his then existing life. The same calm, potential voice that all the way through proclaims the master of ceremonies and the owner of premises, now proceeds to bridge the coming space by the declaration that their preaching shall be coextensive with the siege (forty-two months), twelve hundred and sixty days. John then proceeds as to a witnessing auditory to explain the pictorial representation; hence the changes in tense which certainly continue to the close of the thirteenth verse. He opens with the inspired declaration, "These are the two olive trees and the two candlesticks standing before the God of the earth." See Zechariah, fourth chapter. And the dispassionate manner in which he speaks of what must have seemed to him then like his second self, reminds us forcibly of the manner in which he ignores the first personal pronoun in his gospel history. And this brings us to the oft-repeated question, "Who are the witnesses?" or rather, Who is the remaining one? a question assuredly not difficult to answer, for the predicted coming of Elijah by Malachi in these words, "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day," was but partly fulfilled when another man so like him heralded the first appearing of the Son of God, of whom Jesus said,



"This is Elijah which was to come;" but Elijah is still to come, and to come just before "the coming of the great and dreadful day." We admit there is contingency in the last words of Malachi, and just that contingency there will be in the words of John and Elijah; but in Revelation there is no contingency, for it is a declaration of the end as known to God from the beginning. In the remainder of this chapter we have a statement of the wonderful power with which those sackcloth-clad witnesses were invested, but not of how they will use it; of how the beast—not yet introduced into the pictures—shall by his great power overcome them and seem to kill them, although in their essential nature they are immortal; how the wicked will rejoice and send gifts. "And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." The agency of the Holy Ghost is once more introduced; and their ascension reminds us very forcibly of that which occurred very near the same spot four thousand years before, a cloud also receiving them out of sight, as it had done the ascending Son of man.

Then follows the earthquake and sudden death of "seven thousand," and the consternation or conversion, or both, of the remainder, spoken of as a "remnant," all going to show that the besieging host was small, while from the prophecy we gather that it was in the highest degree representative.



Now the last preaching has been done for a world so evidently "lying in the wicked one," effectively done through the number that was coming and going, and the presence and preaching of the "witnesses" has been a sore trial to the devil and his emissaries, until at last the presence and power of the arch fiend himself is demanded. As we are now in the midst of the woes, we would call attention to them and their coincidences. In the four plagues of the first four trumpets men's lives were not involved except incidentally or consequently. But so much more severe are the sufferings of the ensuing three that an angel is detailed to announce that fact (viii, 13), "Woe, woe, woe," etc.

These three woes have the following cumulative and circumstantial characteristics: The first (ix, 1-11), coinciding with the fifth trumpet, was the outcome of the bottomless pit, strong as horses, intelligent as men, combining the vindictiveness of women with the ferocity of beasts, and countless as the locusts; they punished with agony, but not death, and for the limited space of five months. Whatever this singular figure may mean its force lies in that it is not the agency of bad men, but of things essentially diabolical, and Satan or Apollyon inflicts these plagues out of pure hatred to the human race, and, as all things essentially evil must be inflicted, by divine permission.

The second woe (ix, 12-19) coincides with the sixth trumpet (compare ix, 12, 13, with xi, 14). Its qualities seem to be derived from the fierceness and cruelty of Israel's ancient enemies, whose principal leaders the four angels no doubt represent, who now seem to

add the terrors of hell to the bad qualities they originally possessed, and whose retributive function it was to slay the third part of mankind during a period of thirteen months and (perhaps) twenty-five hours. The cumulative quality is shown here in that they inflict death, and nearly treble the time of the first.

The third woe would seem to commence with the destruction of the seven thousand by the earthquake (xi, 13), to have continued until the destruction of Babylon was embraced (xvi, 17-19), and perhaps until the dread battle of Armageddon closed that woe (compare xvi, 21, with xix, 19-21); for who can tell how rapidly these calamities succeeded one another. The same earthquake and the same hail seem to have accomplished the combined results. And the third woe seems to have come into coincidence with the sounding of the seventh trumpet (xi, 15). The cumulative character is shown here in that the destruction of guilty Babylon exceeds, in the extent of what it involved, all that had gone before, while the wholesale and overwhelming destruction of the wicked in the battle of Armageddon stands out in diversified prophecy as the great and culminating woe.

On the remainder of the chapter we have only these comments to make: First, that in the infinite wisdom of God he taketh to himself his great power according to his will, wisdom, and unchangeable purposes, as Daniel truly says, "at the appointed time." Secondly, that the judging of the dead here referred to is not to be confounded with the judgment of the last day or with the judgment of the

wicked at all. The class here referred to are those disembodied souls who, in vi, 9-11, plead for judgment upon living men. Thirdly, that the much controverted and little understood question of systematic reward for comparative fidelity is here made clear—salvation is simple amnesty—the distribution of reward is the work of the millennium. Furthermore, the whole Church is classified with reference to these rewards: first “servants,” comprehensively, divided into “prophets,” old dispensation; “saints,” new dispensation, both dead; and “them that fear thy name,” living, both “small and great”—from the highest range to the lowest level inside the family of God in Christ. Fourthly, the destruction of the “cumberers of the ground.” Lastly, the chronology of the fifteenth chapter seems to be completed here, for the temple there described as “the temple of the tabernacle of the testimony” (xv, 5), and not accessible up to that time, is now thrown open and “the ark of the testament” is visible within. Whatever may have been the relation between the symbolic plans and purposes of a past dispensation, it is revealed, carried out, consummated in the then existing time, and there is something very significant in the fact that the new condition of things on earth procures the opening of “the temple of God in heaven,” token of intercommunicable relations between heaven and earth, between the unfallen seraph and the reinstated soul.

Abstract Treatise.

THE MILLENNIUM.

*What? When? How? Why?*

THE most marked feature in the much talked of but little understood millennium has never claimed and cannot yet be grateful to popular attention. We will not, therefore, at the outset declare war against such prejudices, but, waiting for future developments, proceed on lines of popular thought to answer the question, What?

A thousand years' rest for the world, a thousand years' "let up" in providential punishment, and a thousand years' respite from the reactionary laws of depravity. A thousand years' simultaneous truce in all war between the spirit and the flesh, between man and man, between God and the devil. Rejoice, O ye inhabitants of the earth ; re-echo our rejoicings, O ye children of the skies ! A thousand years will Satan be bound, says Holy Writ ; a thousand years shall we have peace on earth, responds the universal heart of man.

Sin, as a condition, continues ; sinning, as an overt action, ceases. Sickness, weakness, weariness, and pain will be unknown ; they are the fruits of sin, and in the Millennium sin is not permitted to show blossom or bear fruit. Envy, fear, shame, remorse, and disappointment will be felt no more ; they are the offspring of depravity, and depravity will not be suffered to bring forth in the millennial world. Death is the product of sin, being its tem-

poral result; therefore death, in relation to sin, cannot enter there. "The inhabitants never say we are sick;" the saints may die or be translated; the wicked cannot die. The child that is born into the Millennium will slowly develop; according to the then existing laws of life, "There shall be no more [carried out] an infant of days, nor an old man that hath not fulfilled his days, for the child shall die a hundred years old, but the sinner a hundred years old shall be accursed," but not die.

It is a time of sowing and of reaping, "but they shall not plant and another eat;" "they shall plant vineyards and eat the fruit of them;" "they shall not build and another inhabit it;" "they shall long enjoy the work of their hands." A time of building houses, but the poor man shall not build for himself and the extortioner inhabit it; "they shall not labor in vain;" a time of buying and selling; of abundant commerce; but this among John Wesley's rules will be observed, "there will be few words about buying and selling." Men will "eat" and "drink" and "sing," but not "weep." The peaceful dominion inaugurated in Eden shall obtain at last; there will be no poison in the fang of the viper, no scent of blood to lure the tiger, no rotting dead to tempt the jackal; no ferocity shall lead the bear to rend or the wolf to raven in the fold. The sting of the hornet and the scorpion, the wasp and the humble bee shall be unscabbarded no more; no insect can inflict his little stab; no vermin gloat upon his drop of blood.

Where will the "red horse" be? He galloped over the land of Shinar, through the vale of Sid-



dim, over the hills of Moab, over and over the plain of Esdraelon; through the rock-cleft pass where Spartans fought; over the sands of Marathon, with Miltiades; over the meadows of Pharsalia, alike with Pompey's cavalry and Cæsar's cohorts; followed the crescent, followed the cross; wore the white rose, wore the red; butchered the Aztecs, butchered the Huguenots; bounded over Bunker Hill, bathed in Braddock's defeat; left bloody footprints on the snow at Yorktown; threw his iron hoofs into the face of warring brothers at Manassas; thundered his way through the wheat fields of Gettysburg, but slackened speed a moment under the apple tree at Appomattox. Where is he? The swords are beaten into plowshares, the spears into pruning hooks, the munitions of war are gone, the volunteer drill has ceased, men learn the art of war no more. The red horse is stabled near where the red dragon is bound a thousand years.

First question, *What is the Millennium?* A mingling of seedtime and harvest, when the sower shall overtake the reaper, "when thorns shall point a moral or adorn a tale," shall punctuate past periods of history and live in the story of the cross, but wound no more the bare feet of the farmer's boy nor render vain the labor of his hands. It is the long, long summer evening's harvest-time of earth, the world maturing to completion, fruiting e'er she dies.

It is a time when God will vindicate himself by making the world as if no sin had marred its beauty, perfect in all its appointments; in all the realm of nature there can be no lack and no redundancy.

There can be no imperfect or mutilated forms of men, no lame, no blind, no deaf, no dumb. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert" (Isa. xxxv). There shall be neither sorrow nor regret; "they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Second question, *When?* We answer the question; no one need feel any hesitation in putting the beginning of the Millennium within twelve hundred years of the end of all temporal things. We measure the duration of the millennium by the period of Satan's incarceration, and the relation of that period to other events enables us to locate the millennium, as to its beginning and end, and say, *when?* Satan is chained at the close of Armageddon, which marks its beginning; while at the close of the millennium he is liberated for the so-called "little season." He then proceeds at once to stir up disaffection, to enroll recruits, to organize his sub-millennial army, and come up against the "camp of the saints" "as the sand of the sea;" and the "consumation determined" (Dan. ix, 27) is wrought in "fire which comes down from heaven and devours them." The "little season" seems to be less than two hundred years, which is a "little" period indeed as compared with any of the extended ones that have preceded it.

The idea obtains in some minds apparently that the millennium comes after the destruction of the

world by fire ; but we have no time here to consider any theories not founded on the word of God. A more generally prevailing error, and a more excusable one, is that it will immediately succeed the second coming of the Son of man. This idea finds no warrant in the word of God, but is born of man's limited views and knowledge in the premises and general, and exceedingly finite, impatience which would hurry God rapidly from epoch to epoch, forgetful that "one day is with the Lord as a thousand years and a thousand years as one day." The slow and gradual developments of the past, together with the successiveness and progressiveness of the prophetic future, should teach us at least as much as the ancient heathen knew, namely, "The mills of God grind slowly." To assume that the second coming of the Saviour is introductory to the millennium is to blot out at one stroke all the prophetically historical part of the Apocalypse save that which treats of the millennial period, which is the least part of it.

We return to our question, When? When Christ shall have achieved that quiet advent wherein "one is taken and another left," and before he "shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God." When? When all the scriptural scourgings of the sinful world shall have passed, with such periods between as analogy, probation, equity, free will may demand, and before fire comes down consistent with analogy, probation, equity, and free will to blot out the finally impenitent from off the earth's fair face. When? When the plagues, none of which antedate the coming of the Son of man,

shall culminate in the trampling out of sin on the earth by the white-robed hosts of heaven, and before the innumerable hordes of Gog and Magog shall gather from the regions still beyond and move down upon the citadel of God, the capital of Christ. When? When man has suffered the reward and the result of sin from Adam to Armageddon, and God declares a truce that the millions of men then living may consider his offer of eternal amnesty in Jesus Christ. When? Why, then shall be and that shall be man's millennial opportunity to make his peace with God.

Third question, *How?* We will have to go back to the sequence of the fall and the results of depravity. Man sinned in his spirit, yet no curse was pronounced upon his spirit; it came under the reprieve and was made amenable to the Purchaser, the Lord Jesus Christ; but the body of the man, together with all living creatures appertaining to the earth itself, with all its chemical constituency and surrounding atmosphere, came under the curse. The corresponding condition of the spirit was that of depravity (as we have heard it rendered, non-potentiality of good), the downward tendency of all moral things under the self-imposed law of moral gravitation, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. vi, 5). The forfeiture was very great, the petted child of fortune fell out of his patrimonial estate and became a prospective heir to conditional reversion at his majority.

The conditions were severe; the aid was great.

Conscience, providence, and law came to his aid ; he had made a fearful plunge and was at the bottom ; 'twas uphill business to return. Two ways were open to him : straight through his consciousness ; round about by way of his ratiocination. No one can say he has not risen wonderfully from the depths of his lowest degradation to the height of his present attainment from troglodyte to erudite, from barbarian to metaphysician. We know there are those who deny "original sin" and "total depravity." With them we can appropriately close the argument. They are the crowning evidence of the proposition they deny, and they will serve as illustrations with which to introduce the second feature in this extended premise.

The resultant activities of this depravity are twofold : *the first* growing out of that passional energy which is the latent force of the human character which is chiefly directed toward evil, under the rule, and cannot be otherwise directed except by regeneration ; *the other* the impelling and propelling power of an independent spirit from without ; that is, the devil. Granting that this almost ubiquitous spirit of evil is as perceptively persistent as he is consistently malignant, it is easy to understand how the fanning of passional flame is propulsion, and how amid the stress of currents and of winds, of waves and storms, it impels with persistency and drives with power.

Now we are prepared to answer the question, How ? The curse is lifted from the earth and all its appertainments, and the author and originator of all sin is locked up. There is little need to debate or



compare. The word of God is the only authority we recognize, and the word of God says, "The world lieth in the wicked one," who is the "father of lies," or, if you please, *the author of sin*; that he was subtle in his approaches to Eve, fierce in his enmity to human kind, "going about as a roaring lion seeking whom he may devour;" that he would have devoured the infant Christ; that he persecutes the Church of Christ only the more bitterly as she rises on her "great wings;" that he is the *false, persistent, cowardly* accuser of good men, bathed in the blood of their martyrdom, red with the fires of perpetual persecution; beaten of conflicting angels; defeated by the Son of man; nevertheless, the power of the grave, the potentate of death, the king of the bottomless pit, the prince of the powers of the air, the resident of darkness, and the ruler of this world. It says further that he was the author of blasphemy and lying against the Holy Ghost, the cause of the crucifixion, bruising the innocent children of the converted woman; binding the sick, driving the possessed into the fire, contending for the bodies of the dead; the director of wicked spirits in high places. "He was a murderer from the beginning," and will meet with God's capital punishment by and by; but in the millennium is bound with chains and put under hatches like the leader of a mutiny at sea.

If, therefore, Satan is removed out of the world what will be the result? His work must go with him, consequently predisposition to sin must go, for it is part of his primal work; whereas preoccupation of sin, and persistent determination to remain in sin, cannot, for that would be the coercion of the will.

Subordination to law, in the absence of incentives and agencies to the contrary, is a native quality in man; otherwise discipline would lose its force. Children born in the millennium will be free from hereditary taint and predetermination toward evil, and their exemption will extend to its close. There will be no reactionary envy or stimulated hate to turn man against man. We must not forget to what wonderful knowledge man will then have attained, far beyond our present comprehension, and that he will be constitutionally well disposed toward men, whose universal kindness he must feel. Obedient to authority because there is nothing to excite his insubordination, a law-abiding being whose thought and purpose are measurably subject to external law, he will be, evidently, and for these reasons, a good subject for a good government.

So much for man's relief from the active embodiment of sin outside of himself. Now briefly as to his personal condition and natural surroundings. The curse is lifted from the earth. The necessity lies on him no more to "eat his bread in the sweat of his face." He will labor, henceforward, for the reward of his labor, which is divinely guaranteed; "he shall not plant and another eat;" his natural surroundings are those of absolute peace and ceaseless prosperity.

His "personal condition" is wonderfully changed, physically and morally. He need never be weary, he can never be sick. Poverty is impossible, and if he suffer any pain it is only in the penalty immediately attached to nature's laws. Morally the depravity is taken out of his heart; he has no active

enmity toward God or man. When the bugle of the white horse commander sounded truce he ceased to be an enemy as well in feeling as in fact; not that his inherent condition or essential relation is changed; it is not. If he were a soldier of the cross before then his voluntary affiliation is still in force; if he was not, then he still is not, but is the passive partisan of a dead cause, the silent adherent of an absentee. He is an unsaved (Isaiah says "accursed") sinner, but overt sin he has little disposition, and no temptation, to commit; and if he has such disposition he will infallibly be anticipated and prevented in the commission, for the unswerving government of Christ and resurrected men will be administered "with a rod of iron." And this brings us to the last answering feature under the question, "How?"

This last means to the end is the absolutely perfect, because presently divine, administration of the millennial government. It is evident, from the history of Adam to that of Saul, that the modes of government devised by God for man were theocratic, adumbrating the ultimate kingdom of Christ, of which there will be no end. But the millennial reign is not to be confounded, although Christ calls it "the throne of his glory," with that eternal reign which succeeds the marriage of the Church and the Lamb, beginning with the seventh period of eternal rest, where revelation leaves off. No, the millennial government which begins on the earth some twelve hundred years before the judgment is a very different thing, and for a very different purpose, as we shall endeavor to show. But our busi-

ness now is to answer the question, *How?* It will be administered by the Lord Jesus in person. Compare Isa. xi, 1-10, with Rev. xx, 6. He will be assisted in the administration by the apostles (see Luke xxii, 28-30, compared with Rev. xx, 4, first clause), and further assisted by all the resurrected righteous. Compare 1 Cor. vi, 2, 3, with Rev. xx, 6, and Rev. v, 10, and for further confirmation compare Rev. ii, 26, 27, with Rev. iii, 21. From these several passages compared we learn that Christ will "reign" (Matt. xix, 28, "in the throne of his glory"); that "to his ensign shall the Gentiles seek," and that "his rest shall be glorious," that the apostles shall sit on subordinate "thrones," judging (governing) "the twelve tribes of Israel." We find no distinction between Jew and Gentile after the millennium; that to others there is allotted a degree of participation, "a grant to sit with him in his throne," "a bestowment of power over the nations." What a government this will be over a world-wide municipality, where the millions of the resurrected, seen or unseen, walk by each living man, all seeing themselves and changeless in their purpose—the glory of God! Great power was never safely given to any living man, but to these who, like Christ, were dead and are alive again, "power" is given to "rule the nations with a rod of iron," "to dash them in pieces [metaphorically] like a potter's vessel." From these passages we also learn that this reign will be "on the earth," and that it will last "a thousand years." This, then, is a synopsis or summing up of our answer to the question, *How?* By removing disabilities within, by removing disadvan-



tages without, by imprisoning the sole disturber of personal purity and public peace, and finally by subjecting the world so far advanced in method and intelligence to the only spotless, perfect government it ever knew.

Fourth question, *Why?* While the purpose of God in this extended episode in the world's history has not been revealed directly to us, it is as much an open secret as the purpose of the creation, the origin of sin, or the philosophy of the redemption. A more extended investigation of the whole subject would put this matter in a clearer light, but within the scope of this essay there is enough for the reasonable and devout. We assume that God in his nature and for his equity's sake will do all that can be done to save man, leaving his justice unimpeachable, his government without reproach.

What God's original purpose was is matter of conjecture, but the reasonable conclusion is that the course of the unfallen man would have been onward and upward; that his Eden would have been extended, his sphere enlarged, his nature etherealized, and his relations with heaven progressively familiar; that he would have grown up into Christ, his living head, by aspiration, appreciation, assimilation, until in the course of ages he attained to the "measure of the stature of the fullness of Christ;" that both he and his earth would have improved on the paradisaical condition till the world and its inhabitants would have reached by appreciation the eternal perfection which can now be reached only by translation or resurrection and transmutation.

God begins with a simple test. Satan tempted



and man fell. And the next thing in point of time or course of events is manifestly the redemption of the whole by Jesus Christ. The philosophy of that suspension under which we live is not hard to understand; the whole is redeemed, but not renewed; the redemption was coextensive with the love of God, the regeneration of the earth broad as God's ownership, the salvation of souls limited as man's conditional faith.

When man fell he manifestly fell on a divine provision; not that he would necessarily have died a natural death on the spot, for that was no part of the penalty; neither does it follow that a complete failure in the possible progressiveness of the plan would have resulted in the abrupt discontinuance of any of the forms of life or relations of things, the development of which had gradually fitted the earth for man's dwelling place. Man's probation was not only prolonged, but as, notwithstanding the depreciative shock of the curse upon the earth and later of the deluge that overwhelmed it, there continued to be an average progressiveness, and as there was provision made in the earth's development to meet the wants of man under his existing disabilities, therefore it is reasonable to conclude that provision had already been made in the omniscient councils and divine plan for the failure of one method and introduction of another.

Adam was created heir to universal dominion over the earth, which was his rapidly appreciating patrimony. He fell, and thanks to God's presence as well as his goodness, fell upon the merciful provisions of the redemption in Christ Jesus. How

extended and slowly evolving these provisions are the whole extent of time alone can show.

The antediluvian world proved unequal to their opportunities, and so perished. The elected Jews proved unworthy of their prerogative, and notwithstanding all the aid divine partiality could give, they fell into a forfeiture we cannot appreciate and into a suspension we cannot understand. The Saviour was revealed (we might say), nevertheless, and in his life and death and resurrection introduced a new period, and left those "called to be saints" to preach Jesus and the resurrection. Waywardly, imperfectly, irregularly, the Christian world has met the demand of its highest mission.

Will *the present agencies* accomplish the evangelization of the earth? Is Anglo-Saxon civilization to be *the ultimate civilization of the world?* are the important questions of the day. Let me assure a reading, thinking public that according to the record, the millennium is to find the world full of sin and to leave it full of sin. Till this is understood nothing in the connection can be understood.

But still we meet the question *Why?* and answer, *As the last experiment.* Ministers are often moved and move others with the consideration that they are ministering to some soul the last appeal of mercy through the forbearance of God, the last overture of goodness, the last experiment of grace. Such, on a larger scale, is the experiment of the millennium, and, so far as the Gentile world is concerned, nothing else. To that tree, whose branches were broken off that we might be grafted in, it has a tremendous interest peculiar to themselves, but we

have carefully forborne to speak of the restoration, and still forbear.

The earth on which Satan brought the curse, and of whose pomp and glory he said, "All these are mine, and to whomsoever I will I give them," is wrenched from his grasp at Armageddon and partially remodeled, *for it is never to be his again*. "Jesus Christ came into the world to destroy the works of the devil," therefore the earth will be at this time a reconquered province with the arch-enemy in chains, disaffection still lingering in the midst. I know not by the operation of what law God will work out the natural revolution. It may be the earth's axis will fall into its perpendicular again, and then along the lines that God appoints for human habitation no sun of summer solstice will blister with its heat; no wintry blast will still the feebly throbbing pulse of any living thing; no scorching breath of hot sirocco sift the arid sands over continents again; no latest frost's untimely grip congeal the white blood of the tender grape and fig, and make the ravished garden and the outraged field stare grimly at the tiller of the soil; no lava-reeking maw of hot volcano will belch its liquid fire on earth's fair face again, the plowshare of the husbandman will turn the rich fallow where it stood, its ashes mingling with the mellow soil. All nature will be peace, all earth productive, all skies propitious, and all of life's relations all that heart could wish. "The sun shall not smite by day nor the moon by night," "The beasts of the earth shall be at peace with [man]," "and he shall have dominion over them;" "They shall not hurt

nor destroy in all [God's] holy [universe]." All men shall have riches and long life and unvarying success. God's last experiment will be the restoration of the Adamic paradise, that the family of mankind may be left without excuse.

The prevailing idea that each individual must have his personal share of everything that goes to make the aggregate of man's probation is without foundation in history, analogy, or the word of God; and all theories of another probation after death are mistaken conclusions from these false premises. "The survival of the fittest" is not a self-constituted law of nature discovered by harebrained philosophy, but a method of divine administration, the justice and equity of which a jealous God will make manifest in the revelation of the last day.

The "Millennium" is, then, that part of the probation, so long extended to the world of mankind, which, for the last ten centuries of the world's history, takes on once more the conditions and advantages of paradise, to see "if the goodness of God will lead men to repentance," and whether under these favorable circumstances they will learn in love and gratitude to serve him. It will fail, of course, and unregenerate men will gather round the liberated king of evil like a unit and like a unit be destroyed, but the equity of God shall stand and the millions of the destroyed be left without excuse, and the revelations of the judgment prove that God was both merciful and just, alike in the beginning and *the end*.



## PICTURE VI.

(Chapter xii.)

THIS picture introduces a set of intermediate and retrospective views. The subject of the first one is the Church of the ages, beginning practically with Abraham and the twelve patriarchs (see Joseph's dream of the sun, and the moon, and the eleven stars).

Passing with one stride to the manifestation of Jesus in this world, who was, in his divinity, the Father of the Church, and in his humanity the child of the Church, "seed of Abraham," we wait for the introduction of another factor. He comes: a great red dragon, red being the patent of danger in all his class; having seven heads, in token of his power, misused, but unforfeited as yet; first production, no doubt, of the creative ability vested in the Logos, and second creation, therefore, in the universe of God; having ten horns—all power in this world; having his seven heads—once typical of the intelligent perfection of his obedient nature; self-crowned with seven symbols of his complete unqualified antagonism to God and all good; and having drawn with him in his defection one third of the other created intelligences, he places himself before the woman to devour the coming child.

How patiently he tried it—in the murderous freaks to which he incited Herod, in the astute



temptations in the wilderness, in the instigation of what seemed to be the Church itself, to end his life in darkness, agony, and shame! But God caught him up to heaven.

“And the woman (the Church) fled into the wilderness where she hath a place prepared of God.” I need make no argument with my Calvinistic reader to prove that the Church is preserved by God’s sovereignty, and to the rest I can only say that the first declaration as to his Church establishes that fact. “I will put enmity between . . . thy seed and her seed; it shall bruise thy head” (Gen. iii, 15); and this, one of the last, clearly ratifies it. We are persuaded that going “into the wilderness” is not here intended to reflect upon the Church—though it may be said in an invidious sense that she is there—but that the idea intended to be conveyed by the wilderness in the Apocalypse is simply space, space for withdrawal, for expansion, for exhibition. Hence it is here the space or “place” prepared for her under any of the above stated conditions.

The time here described is 1,260 days. This is interpreted to mean that number of years; but how is that? If the twelve hours of the day signify the twelve months of the year, what do the twelve hours of the night signify? Are they to be overlooked? Not at all; these twenty-four hours represent twenty-four months, or two years. We have 2,520 years, then, as the period for which the woman is to be fed. If you turn to Dan. xii, 11, you will find that he says from the taking away of the daily sacrifice till “these things” shall be 1,290 days, or 2,580 years, a difference of sixty years.

The taking away of the daily sacrifice was the death of Jesus, the rending of the veil. John is doubtless stating the period from the time of his writing; if, therefore, he was thirty years old when Jesus died, and this chronology is correct, he had now attained the extraordinary age of ninety years, which, from all accounts, does not seem improbable, and it was 2,520 years from that time to the second coming of Christ.\*

"There was war in heaven." The date of this event is hard to fix. That his defection took place before Adam was created is very evident; that he was a tempter from the days of Adam and Eve to those of Ananias and Sapphira is clear; but his relation to heaven, his prerogative as an accuser, and his expulsion from heaven are alike obscure. He was evidently an "accuser of the brethren" after they could plead the blood of the Lamb. See verses 10 and 11. Jesus said, as of a thing lately past, "I beheld Satan as lightning, cast forth from heaven;" but he may have spoken in anticipation of the future. The most reasonable conjecture is that he was excluded from heaven at the same time that he was turned loose on earth.† Hence the propriety of the declaration, "Having great wrath, because he knoweth that he hath but a short time."

Now, when he renews his attack upon the woman there is suggestion of much time past since she brought forth the man child, and the "giving of

\* Some better explanation may be given hereafter, as the real difference is more likely to be one hundred years.

† See Picture IV, chapter vii, I, II.

wings" may have the signification of had been given, for it is followed by a verb present and continuous, "where she *is* nourished." To make it plain, when Jesus returned to the earth he raised all the pious dead, comprising all the antecedent Church, which was thenceforward on wings, and from the time the devil was confined to the earth, out of his reach; but, to the last, there remained a remnant of those who were being constantly added to the Church; and the mother continued to come for her children, and this is the way she took them: as soon as they died they were immediately resurrected and joined their brethren in their temporary residence in heaven, or at least were with Jesus.

We resume the narrative at the point of the renewed attack, pausing only to say that the period of the woman's stay in the wilderness is, of course, "the third period," and the figures agree therewith: "time," 1,000 days; "times," 200 days; "a half time," 50 days; 1,250 days, 2,500 years.

As the woman rose upon her wings (and the figure seems to represent her as rising slowly, like a heavy bird) the dragon cast forth water as a flood, which the earth swallowed to save the woman.

An ingenious interpretation is offered for this in the long-continued Roman persecution. Unfortunately for this theory the Church is not yet on wings; indeed, in this untoward age some of us would be but too glad to see her even on wheels. The truth is, the open graves of the sainted dead swallowed the vain wrath of the devil toward a resurrected Church.

The period attributed by John to the Church on

wings is 2,500 years, whereas the entire period according to Daniel is 2,670, making it probable that with the close of the millennium the comparison of wings ceases when the saints gather round their Lord to engage in the last sharp conflict for the possession of this earth. This divides the whole period thus: 1,500 years premillennial, 1,000 years millennial, 170 years submillennial; total, 2,670 years.

We feel more and more inclined to understand his exclusion from heaven to imply the contraction of his prerogatives. He is to come no more before God as "The Accuser," "neither was their place found any more in heaven," and that, essentially, it was coincident with the second coming of Christ, for he has never yet claimed the spoils he won from his vanquished enemy at his own resurrection. This reconciles the dates, but staggers us on account of the extended time, as we view it, a period of 1,500 consecutive years of ever-increasing activity between his expulsion from certain privileged grounds to absolute incarceration. And then when liberated, 150 years at least in frenzied, desperate endeavor to retrieve. But compared with the 6,000 years of persistent struggle in the past, even that is short. It is far beyond the ken of human thought to realize how far he must fall from *his* beginning to *the end*.

## Abstract Treatise.

## THE HISTORY OF SATAN.

BELIEVING, as we do, that Satan, or the devil, is the author of sin, there are just three things concerning him in which we are interested—his personality, his history, and his character. Even in these there is much to be drawn from inference, and beyond these all is speculation. One other premise: these three things are contemporaneously developed in the word of God, and we will deal with them as we find them.

The correctness of the popular idea that it was he who tempted our first parents to their fall is easily sustained, for shortly after the accomplishment of that purpose he (Satan), or the serpent-being, within certain limits subordinate to the will of God, is cited to appear before him, and coming, quietly, receives God's ultimatum, namely, perpetual enmity toward him on the part of the woman's seed, and the ultimate bruising of his head (which evidently is death in some of its forms or symbolisms), together with the permissive prediction that he (Satan) should bruise the heel of the woman's seed (implying, evidently, an injury painful but not mortal).

This, then, is a compendium of his history from the time he betrayed the human race in their federal head to the time when they, in some of their developments, shall destroy him with something comparable to death. So much for his history. Now



as to personality. Who can doubt the personality of one party in this convocation more than another? Is God personal who addresses them severally? Then are they not personal who are addressed severally? Is the woman, with her seed, personal? Then is not the devil, with his seed, personal?

Now as to character. That he must have been the enemy of God and all good is evident from the fact that he sought to undo what God had done in a new creation, and to destroy the good in them, on which their happiness depended. Furthermore, he lied against God, showing his enmity toward him and the essential evil of his nature, in that he lied at all; and here comes in the testimony of Jesus, who says, "He is a liar from the beginning, and the father of it" (John viii, 44).

We pause here, briefly, to consider a question asked in speculative philosophy—not in theology—namely, "What is the origin of sin?" The Scriptures tell us that "he was a murderer from the beginning" (John viii, 44), that "he is a liar, and the father [author] of it [lying]" (John viii, 44), that "the devil sinneth from the beginning" (1 John iii, 8).

If, then, he was the first murderer, the first liar, the first sinner, is it less than folly in the believer to ask, What was the origin of sin? Desiring only to touch the salient points let us come to the temptation in the wilderness and see how much of *history*, *personality*, and *character* we can find therein. Of history we learn that he is still alive and active, the privileged opposer of good, that with or without accurate knowledge in the premises, he under-

takes to seduce the second Adam as he did the first, is defeated, and retires in good order. In personality he uses the first personal pronoun, "All these things will I give thee;" this, in its too frequent use at least, is considered the superlative evidence of intense individuality, and is everywhere indicative of conscious personality. He does one thing that no inflamed fulmination of thought backed by answering desire can do, "setteth him on a pinnacle of the temple." He does another thing that no aggregation and consummation of long-continued evil can effect, "Taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them." Men who doubt the personality of the devil have either ceased to read the word of God or forfeited the appreciation of speech. In character he was never so moderate, for which reason, no doubt, he succeeds so well when he tries the same experiment on the followers of Christ. He was, as always, limited by the divine power to which he is subject in the relations of gager, castigator, and executioner; in fact, he was limited by the circumstances of the case. Ninety-nine one hundredths of his power over men grew out of the depravity he had already effected; but here was no depravity to build on or appeal to; he was therefore shut up to these three trials to which Christian faith is subject: temptations to *distrust*, *presumption*, and *nonfealty*; "Thou shalt worship the Lord thy God, and him only shalt thou serve." He is represented in Holy Writ as able to transform himself into an angel of light; and here his overt crime is hypocrisy, for a careful reading shows that

he assumed the rôle of friend and offered counsel and aid, the obviously evil purpose being to thwart the divine plan for man's recovery; and in this view of the case it is curious to speculate on what he knew and what he did not. In this, his second general endeavor, he lied as before, but seems to have improved in the art, as the world has done under his tuition, and did what polite society expects all men to do, he lied ingeniously. For his history, personality, and character, from "the [trial] in the wilderness" to the end of the era, we would refer the reader to a single Scripture, "Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." Unhappily for the world, he does not go about roaring, but still combines the ferocity of the lion with the subtlety of the serpent. In discussing his qualities, as manifested in the apocalyptic period, we assume facts for which the world is little prepared as yet, but all of which must be in due time established. In the twelfth chapter of Revelation in point of time he is first introduced as a dragon seeking to devour the man-child of the Church, with a reference to his having drawn a third part of the stars of heaven (angels) after him (then or previously), and four names, Devil, Satan, dragon, and serpent are there made synonymous; there are touches also of his future history. In the picture presented to us in the ninth chapter, appertaining to an advanced period of the succeeding age, we find in the eleventh verse a character called "the angel of the bottomless pit," and named, according to the languages, "Abaddon," or "Apollyon." It cannot be deter-

mined absolutely that this is Satan, but the inferential argument is very strong. It is not, however, a matter of importance, in the discussion of our present subject, to determine this question, albeit this date is one of great importance in the history of Satan ; but of that more anon.

We now turn to the three remaining points in his consecutive history. First (xii, 17), in the last era of the Church, in the latter part of it, "the dragon having great wrath because he knoweth that he hath but a short time," "went to make war with the remnant of her seed," in beautiful consonance with God's declaration, "I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. iii, 15). This is a simple statement of the fact.

In the thirteenth chapter we have the particulars with this key in the fourth verse, "And they worshiped the dragon which gave power unto the beast." What further we read of strife and persecution and blasphemy comes from this source and continues till the truce. The next thing then is his being bound (xx, 1-3); he is chained, cast into the bottomless pit, the door shut, battened down and sealed like the hatchway of a ship, and there is therefore no history of Satan, outside of his private diary, for a thousand years; but you observe the declaration is that "after that he must be loosed a little season." And so we find between the seventh and tenth verses the last act in this long drama of deception and cruelty and woe, "he is loosed out of his prison," and he goes out to deceive the nations, and gather them together as the sand of the



sea, over the breadth of the earth ; compassing the camp of the saints ; to fight the world's last battle (a curious contrast with the popular idea that the world will end in universal righteousness), and he, the Napoleon of this Waterloo, "is cast into the lake of fire and brimstone," and shall be tormented day and night forever and ever" (Rev. xx). And so we have sketched the history, with the distinctive personality and persistent cruelty of "that wicked one," "the prince of the powers of the air," save that we did not begin with his beginning nor account for his origin. So now, reader, if your patience is equal to the task, we will go back in search of his nativity. We trust we have no reader who regards Satan as the uncreated, self-existent, independent rival of God. Such a thought is worthy only the twilight of heathen philosophy.

Divine, like philosophical, truths are so linked together that the knowledge of several dependent facts comes with the appreciation of some fundamental proposition. So until we understand the fact, so distinctively revealed that "the glory which [Christ] had with the [Father] before the world was," was the result of the first creative act, we are but little prepared to appreciate what follows, namely, that the second person thus differentiated proceeded to create complete intelligences of the highest order, described by Paul (Col. i, 16) in the descending scale as "thrones," "dominions," "principalities," "powers." Who so likely to have been a king as he? Confronted with Michael, the great archangel meekly interposes the authority of God.



Between him and Gabriel we find no ground on which to build a comparison. Indeed, we find nothing to prevent or discourage the conclusion that he was the first, and therefore the greatest, complete creation, elected by the creative prerogative of the Son to companionship with himself.

What incalculable ages had passed, with what countless millions heaven had been peopled before he fell, who can tell? But that he did fall is most clearly revealed; first, in that there were "angels who kept not their first estate" (Jude vi); secondly, in that Satan was seen to fall "as lightning from heaven;" and thirdly, in the apocalyptic picture (Rev. xii, 4), the dragon's tail is represented as drawing "the third part of the stars of heaven [angels] after him to the earth." The nature of these pictures admits of this fall having been two or ten thousand years before the event with which it is associated (Rev. xii, 4); but the perspecuity of language proves that it was before the birth of the man-child, and this we say lest the reader should confound his original fall with his final exclusion from heaven. We might add to these the passage from Matt. xx, 41, without date, except by implication, "Everlasting fire prepared for the devil and his angels."

We have then absolutely established his fall; it had occurred before his personal history begins. This, with the premise of his probable origin, constitutes as complete a biography as we have of Marshal Ney, and a much better one than we have of Homer. And yet the history and personality and character of Homer might pass by the one

point of interest to us—he was the author of the Grecian epics. The humble birth, filial fidelity, soldierly tastes, and tragic death of Ney might all be written, and leave out the central fact that he was Marshal of the empire. We must therefore return to the point of central interest in Satan's history; he was the "accuser of our brethren."

We think he was intercepted in this work in the earliest record (Gen. iii, beginning with the eighth verse), and the accuser became the accused and the convicted. But he is personally introduced to the world in that capacity by the author of the Book of Job, i, 6.

We observe four points. It was a levee held with the fallen and unfallen archangels (sons of God); that Satan was a prisoner at large (Jude vi), "reserved in everlasting chains" "unto the judgment of the great day;" that he had access to heaven; and (verse 7) that he spent his time chiefly on the earth. And we draw three inferences, that he was tolerated in a relation between gager and spy, with knowledge that he was adverse both to the government and the subjects; that he was not free of heaven, but under constraint; that he had premeditated the challenging of God as to Job, and that he stands, therefore, as "the accuser of our brethren."

God was manifestly on the other side, for he anticipated Satan, and challenged him as to the integrity of Job, and permits the severest test, only to establish, equitably and evidently, the justice of his conclusion.

Before leaving this exceeding clear presentation of his character we would link it with some of the

teachings of the New Testament, and this we do under the three following propositions: First, Satan is allowed to retain the "power of death" (Heb. ii, 14); second, "the power of the air" (Eph. ii, 2); third, "the kingdoms of this world" (2 Cor. iv, 4; Rev. ii, 15); all under limitations.

The reason why he retains the first is that Christ did not redeem mankind from natural death, but only offset it with the resurrection; it is still the abiding result of sin and in the domain of Satan. The reason he retains the second is that Christ did not abrogate the curse either in the earth or its surrounding atmosphere; the one still produces the thorn, the desert, and the grave; the other the mildew, the cyclone, and the ague. The reason why he retains the third is that Christ cannot resume the kingdoms of this world but by conversion or subjugation. The one he cannot coerce, the other he still kindly forbears.

In the application of these powers to Job's case we take them in their inverted order. To the kingdoms of this world appertain the glory of them in their wealth and resource. That, therefore, which Satan offered to Jesus he took away from Job. God can give or remove wealth for the accomplishment of his purposes; Satan can do the same thing if not prevented by the sovereignty of God; he took it away from Job to madden him; he offered it to Jesus to corrupt him.

As the "prince of this world" and "of the powers of the air" he prompted the revelry of the sons within, and brought the sirocco upon them from without. It is more than possible they were sinning

themselves more perfectly into his power, notwithstanding their father's prayers. Having "the power of death" and all the appliances thereof, he could bring the greedy Sabeans to take the cattle, or the fire of Satan—the servant was mistaken—to scathe the sheep, or the simoom from the desert to twist the four corners of the house of Uz and bury the seven brothers and the three sisters in a monumental grave. And subsequently, because the power of death and disease were his, God laid the interdict upon him, "but save his life."

We now come to a point in the accuser's history which we derive from Jude, a free version of which seems to be this: Moses had died, absolutely, or to the extent of a trance in which his soul had been abstracted from his corporal nature, and Michael was sent for the body, it not being possible for him then to be brought under the rule of the resurrection. When the angel essayed to take the body to heaven Satan appeared and disputed possession under the rule that all dead bodies were his, which was tenable and well established by custom. The case was exceptional, and the law to which the jealous and aggressive tyrant clung so tenaciously was only broken when a body that had never sinned, but only assumed the sins of others, rose by its own inherent sinlessness. Small as the incident may seem, there is nothing more strongly illustrative of the character of the "accuser."

We have permitted this essay to draw itself out by naturally consecutive links to a great length, and now must close as rapidly as possible. Let no man delude himself with the idea that the relation

of the accuser has changed. The blood of the Lamb is still the straitened soul's availing plea; its beneficiaries have not loved their lives unto the death in defending it; and the last two witnesses of its efficiency he will kill while proclaiming it.

"The resurrection of the just (justified)" at the close of this era, under the Lamb's right of purchase and possession, will but inflame his hate, and the question naturally arises, When will the work of the accuser cease? An endeavor to answer this question at its appropriate point in the history led to the production of this essay. We answer briefly, and close.

Satan has not been probated, but tolerated, for reasons known to God but not yet revealed to us. We do not permit ourselves, however, to suppose that it was from any necessity that limited the power or reflected upon the sovereignty of God, but only that principles of eternal equity required it or infinite wisdom deemed it best. But the answer: when Satan shall be permitted by God to enter more directly upon his punitive offices toward men (Rev. ix, 2), then will the office of "accuser" (solicitor) cease, and Michael, the champion of the skies, will exclude him and his angels from heaven (Rev. xii, 9), and thenceforward he will only be permitted till the swiftly approaching millennium to roam among men, "a tiger mangling in his lair." The reader of the Apocalypse knows the rest.



## PICTURE VII.

(Chapter xiii.)

THIS chapter is admitted, tacitly, practically, and universally, to be the center of apocalyptic mystery; and we would premise that the popular theory—namely, that the first beast is pagan Rome, the second Christian (Catholic) Rome, having two horns, Church and State, claiming to work “miracles” and deceiving “them that dwell on the earth;” commanding, making, and giving life to the image of the first beast, that is, presenting to the world a galvanized heathenism for Christianity—is so apt, so reasonable, and so well sustained that, without a knowledge of the apocalyptic period, we hardly see how men could think otherwise. That there is much of truth in this theory we may take occasion to point out hereafter, but to its unqualified acceptance we must now oppose the following objections: The *first beast* continued to exercise his power and authority steadily and increasingly until the day of Armageddon (see chap. xix, 19, 20); that the active alliance of the *first* and *second* beasts continued till they were subdued at the same time (see same); that the seat of the first beast is beyond all comparison with Rome, and continues to the millennium (see xvi, 19); and lastly, that the period of his activity is definitely fixed at 1,260 years, as Rev. xiii, 5 is generally understood,

or, as we read it, at 2,520, which, respectively, would not suit the persecuting periods of ancient or modern Rome, severally or totally.

What shall we say, then ?

History repeats itself ; prophecy has, commonly, its partial and its complete fulfillment ; both propositions apply ; there has been a partial fulfillment of this pictured prediction in this period of the resurrection ; there will be an ultimate and complete one in that period of the advent.

And while we are on this subject of chronology let us finish it. The reign of the beast is 150 years less than the complete apocalyptic period ; in other words, he comes into power some 150 years after the second advent, and closes his career of sovereignty over men just (with 1,000 years of interregnum) before the end of all temporal things.

So now we enter upon the analysis of this most mysterious and wonderful picture, which can only be perfectly understood as it reveals itself in the unfoldings of the ages to come, and at the very outset we are obliged to acknowledge ignorance. The beast rises out of the sea. Does that indicate an island origin ? Who can tell ? A thousand years hence some man may say, " Surely this growing power is the beast of which we read in the Apocalypse, for it is like him, and, moreover, it rose up out of the sea.

Truly he was an ugly beast, lithe as a leopard, strong as a bear, devouring as a lion. We would all like to know the history of his wound, but it is not revealed ; albeit, as he seems to rise into power before the first plague was sent upon the wicked,

that may have been his blood which sprinkled the earth when the trumpet of the first angel sounded.

I once heard an intelligent man say that the reason why God did not reveal the existence of the devil to his ancient people was because they would straightway have gone to worshipping him. This seems very reasonable. Modern philosophical infidelity will not worship the devil on his own merits. If there were no God they would fight the devil, but they are willing to overlook the enmity of the devil against themselves if they can but find in him a powerful ally with whom to make common cause against God. Therefore when the might of the beast is manifested they will say, "Ah, ha! here is your power. Now where is your Providence? where is your Captain of hosts? where is your King of kings?"

And the dragon gave him "a mouth speaking great things, and blasphemies," and God gave him permission "to continue 2,520 years." The devil incited him to oppose God, "to blaspheme his name," and God gave him permission "to make war with the saints, and to overcome them," and to exercise his power over all "kindreds, and tongues, and nations." We return a moment to consider that in his blasphemy he attacks the "tabernacle"—not heretofore heard of—the symbol of God's presence with men and them that dwell in heaven; the ocular demonstration now being given that the resurrected were dwelling with God. This locates him and gives us the contracting and descending scale of his imprecation; he could curse God any time, he could only curse the "tabernacle" when that

tabernacle appeared; he could only curse "them that dwell in heaven" when they were made visible to him."

Now we would call the reader's attention to the manner in which John glides out of history into personal, prophetic declaration: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world," is not continuous history, for that has been in past tense, having already passed before his eyes in the picture. This is history, of course, but it is declarative history, iterated, doubtless, by the angel attendant, and reiterated by John. "If any man has an ear, let him hear," is a lamp borrowed by John from the hand of Jesus, and is intended, no doubt, to shed light on the two passages between which it is hung; for the following verse is John's reflection and comment on what he has seen and described for the benefit of the reader; here it is: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." His Master had orally taught him this before (Matt. xxvi, 52).

But we cannot yet dismiss it from consideration, for this, in turn, sheds light on the history of the beast; his power must have been temporal power; his symbol "the sword," "his seat" the center of organized government, and his "great authority" that of armies at command. Permit me, then, in Hebrew fashion, to run my subject to a conclusion. In Rev. xix, 19-22, we have the end of the beast



and his armies; so this is his history in brief: A temporal power, rising soon after the coming of Christ; severely checked within 200 years after its rise; nevertheless growing in power and extent under five other plagues visited upon it; outliving, in whatever suspended form, the millennium, and perishing in the last plague shortly after the millennium, 2,520 years after its incipency.

There comes before us now, as before the eye of the apostle, in the dissolving views another beast—beast meaning living creature, whether good or bad, which living creature is again the personification of some great abstraction—a creature Christlike in his appearance, but grossly dragonlike in his oral authority. No doubt the symbolism of his two horns, as we have heretofore received it, is correct—double power, twofold agency; both springing from the same root; one operating on fear, the other on superstition; Church and State combined.

This beast is represented as “coming up out of the earth,” whereas the first “rose up out of the sea.” The contrast may mean this—preserving for convenience the personification—the first, more powerful and longer continued, came up out of abysmal hell; while the second, serving a temporary purpose, was begotten of Satan from the superstitions of men, and in that respect was of earthly origin. This other beast, then, who “exerciseth all the power of the first beast before him,” and continues for a short time contemporary with him, is the natural product, the outgrowing corollary, and in the separability of his agencies the ally of the first. While practically the beast has been al-



ready worshiped—as indeed the dragon before him—this is undoubtedly the religious element, for a time converting blasphemous opposition into blasphemous imitation; and as you study the agency of this auxiliary you can but say to yourself surely “the holy inquisition” met all the demands of this lamb-looking monster with a devil’s heart. It did not, however, but doubtless in days to come another unhallowed inquisition, called holy, will do so. The particular mission, under the devil, of this secondary power is now made apparent. All is now to be embodied in the “image of the beast.” This leads us naturally to 2 Thessalonians, second chapter, where he is called the “man of sin,” and “that wicked” or “lawless one,” “even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie,” *“And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”*

We are not specially fond of dates and figures in this connection, but it is proper, perhaps, to say that the period of this reign is not so long but that one man can occupy the whole. We review, therefore, the tabulated statement already given. Whole advent period, 2,670 years; submillennial proportion, 150 years; millennial proportion, 1,000 years; leaving antemillennial proportion 1,520 years. At the close of the 1,520 years, after the battle of Arma-

geddon, and just before the millennium, the second "beast" and the "false prophet" are cast into the lake of fire. See xix, 20.

Now the first beast begins his career about the year 150 A. P., but the second beast comes into power, or rather puts the man of sin into power, 666 days, or 1,332 years, later; in other words, in 1482 A. P., which gives him 38 years to reign before he is overcome and cast into the lake of fire. The value of this "number of a man" it is impossible for us now to appreciate. As the time draws nigh, and men are first in the period of the Apocalypse, and then in the era of the beast, those who believe the word of God will say, "Beware of 666," but the unthinking mass will, then as now, run after the most popular idol and the latest craze.

The nature of the mark is difficult to determine. That it is to be for the boycotting of Christians is clear enough. That it might be figurative we admit, and mark the actions in the hand and the thoughts or character in the forehead; but for our life we cannot escape the idea that it is the literal badge and shibboleth of the devil's party of that day, claiming to constitute the exclusive Church of God, as they too often do now. According to the new version "the mark" is identical with the name of the beast and the number of the beast, "the number of a [the] man" is, most likely, a rallying cry or secret password. We can say no more, and think we shall have been in the grave a thousand years before we have anything more to say. So the curtain falls and closes another scene in this most wonderful drama.

## Abstract Treatise.

## THE RESURRECTION.

THE resurrection was born in the purposes of God at least four thousand years before it was introduced into the world by Jesus Christ, to whom it originally and inalienably belongs. The writer would, if possible, be precise as to the date of its origin, and if the reader can tell when it was that God said, "Let us make man in our image," then we are happy to assure him: That was just the time!

While we cannot further than this tell you exactly when, we take great pleasure in telling you the manner of its origin. When in the divine council it was determined to create man it was known to the omniscient mind that man would fall. Knowledge is founded upon facts; facts do not grow out of knowledge. Facts proceed from some sufficient cause or causes, but knowledge is not a cause. Man may anticipate facts not having yet transpired from a knowledge of causes leading thereto, but God knows the end from the beginning by his prescience; nevertheless knowledge, whether human or divine, is not the procuring cause of any fact, but the fact is the preexisting foundation of the knowledge. If, therefore, there be successive presentations of thought to the divine mind, and we think there are, this would be the order of their presentation: We will make man in our image; he will fall; we will redeem him ("God was in Christ redeeming"),

and out of the redemptory scheme the resurrection was born.

Jesus purchased the estate ; the tenantry became amenable to him. So much of the penalty as involved the dissolution of soul and body was not to be canceled, therefore it became necessary and simply a practical question that they should be restored to life instead of remaining in life, now an impossibility. Satan's vested rights, no doubt, complicated the matter ; everything resulting from sin fell to him, therefore the body, dying under the penalty of sin, was claimed by him, for which reason he contended for the body of Moses, the Scriptures plainly declaring that this "power of death," or power of the grave, was conceded to him. Compare Hosea xiii, 14, and 1 Cor. xv, 55, with Heb. ii, 14. This constituted that "fear of death through which God's ancient people were all their lifetime subject to bondage" (Heb. ii. 15).

The whole plan of redemption may, then, be thus briefly stated. The entire race, with all that appertained to them, having been purchased by Christ, "all judgment [was] committed to the Son," and so much of the penalty as involved the resolution of the body into its original elements was permitted to take effect, "for dust thou art, and unto dust shalt thou return." To offset this Christ ordained the resurrection. He therefore truly said, "I am the resurrection." Satan sought to prevent the consummation of this plan in the "wilderness," in "Gethsemane," on "Calvary," albeit inferior devils recognized the inevitable when they said, "We adjure you, by God, that you torment us not before



the time." Jesus rose from the grave by inherent right, not having sinned, although a man, his body having only been made subject to death on account of sin. In this he added the right of conquest to that of purchase, and, by reason of this double right, will raise the bodies of all men, good and bad, for in that he died for all "he is the propitiation for, the purchaser of, the whole world."

If, then, in these premises we have made clear the procuring cause of the resurrection, we have at the same time established two facts, namely, that the resurrection must be universal, otherwise it could not meet the end in view; and that Christ must have been "the firstfruits of the resurrection," or he could not have secured that end. There could have been, therefore, absolutely no resurrection prior to that of Jesus. He must have been actually dead, and his resurrection must have been a type of the resurrection of all men.

This introduces us into *the dispensation of the resurrection*. Paul said at the outset, "Of the hope and resurrection of the dead I am called in question," and of the close, "If by any means I might attain unto the resurrection [from among] the dead." We pause here to say a word as to the possibilities of any resurrection before that of Christ. Resurrection is an official act and irrevocable: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke xx. 30). It has never taken place in any body save that of Jesus Christ, and possibly imparted to his body that immortality which is the inalienable result. A recall



from the grave is an incident of no theological importance, and has often taken place, as in the child of the Shunammite woman, the widow's son of Nain, Lazarus, Eutychus, and others. These were granted an extension of natural life, and their cases differ in no essential particular from that of Hezekiah. These, however, returned freshly from the grave, no decomposition having set in, except, perhaps, in the case of Lazarus, and that not demonstrable.

There is little that is strange to the Christian philosopher in this return to life accomplished by the faith of the living. For if faith be the essential power of the soul—and who that thinks a moment can doubt it?—then it is not strange that a soul in one department should call upon another soul in a several and slightly differing department, to return and reanimate the body which belongs to it, if God so wills. When we have crossed the line and look back from that point of view the only strange thing in it will be that we ever thought it strange. At best we have the clearest conviction that no such thing will be seen again to the end of time, it not being consistent with the will and wisdom of God that it should be so. But we have at least one example in the word of God where there was no such agency to operate (2 Kings xiii, 21), when the man (freshly dead) touched the bones of Elisha he stood up. There is but one explanation (aside from such superstition as rests on bones, relics, etc.); that is, *God paid this voluntary compliment to Elisha for the benefit of living men.*

But there is another class coming up out of com-

plete decomposition, such as Samuel, albeit we consider his a doubtful case, for while it was assuredly Samuel, having his knowledge and retaining his identity and speaking of himself as being "brought up" (an accommodation of his language to the circumstances of the case), nevertheless there is no evidence that he brought anything with him of a material character any more than did Moses or Elijah on the Mount of Transfiguration. *This is but another act of God's sovereignty, and for the purpose of vindicating himself once more before Saul and his contemporaries.*

But the clearest and best example of this rising from the dead, after some interval, is found in Matt. xxvii, 52, 53: "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, . . . and appeared unto many." *We do not appreciate these incidental teachings of Scripture. If our curiosity were hungry for the things "within the veil" this casual drawing of the curtain would find us watchful for a peep within.* Bear with us if we speak at some length of this brief revelation.

This resurrection differs from all others in at least three essential particulars: *First*, this was not prolonged or respited life; they did not return to identify themselves with this life again; *secondly*, the reconstruction of their bodies (some time dead) involved all the difficulties which suggest themselves to modern Sadducees and materialists of all ages; *thirdly* (though first in importance), it was complementary to Christ in his resurrection, upon which it was made to depend. Their graves opened when

he died, and when he rose they came forth. Their rising was in defiance of Satan, betokening an appreciation of Christ's victory; in short, a triumph in honor of the occasion.

Yet this is not resurrection, neither to "life eternal," neither was it "the resurrection of damnation;" they did not remain in that condition; they did not receive on their bodies the seal of immortality because they were the children of the resurrection; they did not become any more like the glorified Christ; indeed, it is not improbable that they rose, in part, to meet Jesus while he was in a condition corresponding with their own. For his resurrection was more slowly divided into its several parts and processes than ours will be; partly, perhaps, to be more clearly illustrative, partly to subserve certain special purposes. One thing is certain, in a condition differing from that he held in the tomb, widely differing from his present "glorious body," was he "seen of [the disciples] forty days." The simple lifting of the arm is naturally divided into three parts. There is the preparation to lift in nerve and muscle: the condition of lifting and the condition of being lifted. So in the resurrection, while it is simple in its completeness it is threefold in its progressiveness, having these distinct parts, that of return to natural condition, of dematerialization, and of spiritualization. All of which seem to show no line of demarkation when done "in the twinkling of an eye," but are plainly manifested as successive stages in the resurrection of our Lord; for Jesus evidently stopped this process at its first stage (in which there was little to do in his case), and in this condition entertained the

delegation from the open grave. This explains why he said to Mary, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend to my Father, and your Father; and to my God, and your God." The devoted woman had followed him so closely as to anticipate his heavenly toilet. We know not how and when he passed from stage to stage, nor positively when he first ascended to his Father, but we know that it was in his own material personality that he invited the examination of Thomas, and that it had been in his unaffected individuality that he passed through the closed doors, and that, visible but imponderable, he rose before the eyes of the disciples to resume "the glory that he had with the Father before the world was," there to remain till in the fullness of time "He shall so come again as [they saw him go]," and "receive us unto himself, that where he is there we may be also."

At this point we are introduced into *the dispensation of the resurrection*; that is, expectancy or faith, extending from the resurrection of the "first fruits" to the time of the "resurrection from among the dead," when "them also which sleep in Jesus will God bring with him," and during which we "wait for his Son from heaven." The relation of this period to Satan, or, properly, rather of Satan to this period, is possibly beyond our view. We ask ourselves, does not Satan know now that he has lost his grip on the grave? And if so, why does he not cease the fight? We possibly endow him with knowledge too nearly omniscient. Why did he not understand that he could not take the body of Moses? Why



did not his failure "to devour the man-child" discourage him? Do we appreciate the fact that there was such a surrender of Christ to him in "the power of darkness" as greatly to encourage him and make him feel, perhaps, that he had won at last? If this puzzles us, what about his future, when, being expelled finally from heaven, he "shall have great wrath, knowing that his time is short?" What about the illusion he seems to share with the crowd, when the two witnesses seemed to be slain, that they were really dead, though resurrected men? What about the last great conflict, the diabolical *coup de main*, when he would with a cosmopolitan army completely overwhelm and destroy the last stronghold of the saints? It does not have the appearance of desperation, of selling out dearly, but of the most confident presumption.

We are launched fairly into the existing period, but it will not take long to cross it, extended though it be; Daniel says twenty-five hundred and eighty years "from the time that the daily sacrifice shall be taken away" (Dan. xii, 11). This is preeminently the dispensation of the Holy Ghost. (We hope modern theologians will excuse our use of old-fashioned terms.) Before there was any resurrection of a typical Saviour there was no salvation by faith; before faith became the groundwork of salvation there was no heartfelt office of the Holy Ghost. Our faith is built on the resurrection of Christ, "who was raised again for our justification;" "if Christ be not raised [our] faith is vain." The regeneration, which is the work of the Spirit, is the characteristic of the period in which we live, whereby we are



made "new creatures in Christ Jesus," "Christ in our hearts the hope of glory." The words of our Saviour to Nicodemus expressed the conditions of the new kingdom or were void of meaning, "Verily, verily, I say unto thee, except a man be born [again of water and the Spirit], he cannot see the kingdom of God." But as this is our dispensation, with which we are familiar, we pass on to that event which closes this and introduces another, "the resurrection of the just."

That this is to be a partial resurrection, confined to those only "who are his [Christ's]," is as clear as any declaration, human or divine, could make it. Read and analyze 1 Thess. iv, 13-18. The thing of which the apostle speaks as pending, and perhaps imminent is "the coming of the Lord." The cases spoken of in particular are the dead from among their own number, "them which are asleep in Jesus;" of whom it is affirmed, "The dead in Christ shall rise first," and then of such of their own number as might be still living at that time; "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air;" and then of both united, "and so shall we ever be with the Lord." Can there be any general resurrection in all this? Can there be one wicked man of whom any of these things could be predicted; that he is of the "brethren;" that being dead, he is "asleep in Jesus;" or being alive, that he "shall be caught up in the clouds to meet the Lord in the air;" or above all, "so shall (he) ever be with the Lord?" Pages might be written on this subject, but one clear Scripture is enough to establish any-

thing; so we enter on *the resurrection period*. On the opening fact, that when the Lord comes again he will resurrect the bodies of all the righteous dead who have died from Adam's time to that time ("those that are his"), we will not dwell. To them will be added by being changed (translated) the comparative small number of the righteous living on the earth at that time, for only a small number can be found at any time.

And now, having made so great a stride in the history, we had better go back and, in some degree, look into the philosophy of the resurrection. The nature of any crop may be determined by its first fruits. Jesus was (we say it reverently) a sample of the resurrection. We can appreciate, as far as the cultivation of our perceptions has gone, the underlying spiritual body of Jesus Christ and the fact that, of his own volition, he passed from a material into an immaterial condition (we use these terms relatively, knowing they are rather popular than accurate); now when this body is changed it cannot be the same, for that would preclude a change. If a body too light to sink is suddenly filled with shot and goes to the bottom, the least that can be said is, it is the same body *plus* the shot; if a body too heavy to rise is suddenly relieved of one hundred pounds moisture and ascends into the air, the least that can be said is, it is the same body *minus* the water. If the body of Jesus, having been a *bona fide* body, subject to all natural laws, is instantly changed so that it is no longer ponderable, tangible, or visible, you may say it is the same body *contra* all natural laws, but surely it is more accurate to

say this is another body under other conditions and subject to other laws. Then, of course, the question of identity arises, which brings us in turn to another inference. Those who appreciate the incarnation of Jesus Christ at all realize that to his complete humanity appertained a human will upon which, in obedience to physiological laws, the motion of every muscle was made to depend. Now, the exercise of this will is the same in all cases; he makes himself invisible, and so "passing through the midst he goes his way," there is no change in his volition. Again, his divine will operates through his human will; the glory of his celestial nature shines through his terrestrial body; he is transfigured before the eyes of three of his disciples; no question is raised as to his identity; one will dominates all the changes. Once more he leads his disciples out as far as Olivet; he talks with them, they handle him, he is identified with them. Behold! his body is imponderable, even as he extends his hands over them in benediction; he slowly rises into the air till the cloud curtain of his heavenly withdrawing room hides him from their sight, and even then a servant comes forth to say that in like manner as they had seen him go he would return. Did not the uniform exercise of his will, dominating these diverse actions, demonstrate his continuous identity so clearly that no doubt ever entered into any mind? "He was, and is, and is to be," "the same yesterday, to-day, and forever."

A simple statement of the underlying theology is this: Christ first modeled our natural body after his own spiritual body, constructively and capacita-

tively like it, but on a lower plane; he then, for redemptory purposes of identification, descended to our level; and when, therefore, in the resurrection he returned to his own higher level he left the way open, through the inhering capacity, for us to do the same; or rather, in the exercise of his sovereignty as God and his vested rights as Redeemer, to bring us up through these capacities into likeness to himself (I Cor. xv, 44, 49). This is all we have to say under this head. The material difficulties are so utterly silly that we doubt the propriety of any Christian philosopher undertaking to combat or explain them away; it is best to leave them, like most of their class, to dissolve in the light of Christian intelligence.

We, therefore, continue the history in *the resurrection period*. No intelligent reader of the Apocalypse can fail to perceive that the relations between the resurrected and living men soon begin to grow intimate. The first pæans of praise after the advent (Rev. v, 9-14) are interresponsive between the occupants of heaven and the inhabitants of earth. The hundred and forty-four thousand selected from among living men follow Jesus wherever he goes; and the great beast blasphemes the tabernacle of God with men and the citizens of heaven wherever they appear. Why this change? We must go into theology a moment. When Jesus resurrected his own body he broke the power of Satan, but the fact was not pressed upon his notice; neither is it brought before the universe until, in the advent, the voice of Jesus bids all his sainted dead put on their bodies afresh and come to him. The links of death's



broken chain are thrown into Satan's face then, and the world is apprised of the fact through the singing of the redeemed, "Thanks be unto God, which giveth us the victory through our Lord Jesus Christ."

Now the bonds of death are broken ; now the grave holds against Christ's claim like a rope of sand ; now \* two hundred millions of Satan's dead are resuscitated and turned loose upon the guilty inhabitants of the earth, only to be remanded to their graves when their task is accomplished, Apollyon as willing to see it, perhaps, as to scourge them himself, a little later, with the angels of the bottomless pit. Whether there are many cases of individual resurrection during this period we cannot say ; one thing only is clear, that the greater part of the martyrs who suffered death during the fifteen hundred premillennial years were reserved for the resurrection with which that era was introduced, for at some time between the advent and the millennium, as we read in Rev. vi, 9-11, the disembodied souls of martyrs cried out for vengeance on their oppressors and were bade to wait till the rest of the martyrs should be slain, the last one of these (so far as we can tell) having sealed his faith with his blood on the eve of the millennium. To the end that all these sufferers for the cause of Christ should rise and reign with him the first apocalyptic resurrection is ordered.† This is called the "first resurrection" because it was first in that period, and after the advent, the election of the

\* We have followed the text, but do not doubt that it is an error in the original translation.

† See Rev. xx, 4-6.



hundred and forty-four thousand, being not a resurrection but a translation from among living men. During the ensuing one thousand years we are left to infer that there is no resurrection, perhaps no death, for all the consequences resulting from the fall of man are lifted from the earth finally, and in man are definitely suspended—according to some feature in the original plan, we suppose—for that period, to which Adam's life had so nearly attained, of one thousand years.

This is succeeded by a period, as we have reason to think, of one hundred and seventy years, in which death must necessarily resume its sway, in which conversion will take place, and good men, no doubt, suffer, but during which we have no account of any real resurrection. John and Elijah had long passed that line, and having only seemed to die were aroused to a renewal of their spiritual activity by a voice from heaven. We decline, in this connection, to enter very far into the region of prophecy, but even without its aid, and confining ourselves to the revelations of the Apocalypse, we find that it is a period of tremendous activity, a time of great concern, when, as in Gethsemane, or on Calvary, it would seem to natural eyes that the powers of darkness must prevail. It is the darkest part of sin's dark night before the dawning of the eternal day. There is no absolute evidence that it is a period of just one hundred and seventy years, but other reasonable and well-established dates seem to indicate about that length of time.

The great wrath of the devil was, no doubt, predicated of the interval between his expulsion from

heaven (not accurately dated) and his being bound for a thousand years, but placed necessarily in the latter part of the antemillennial division by the declaration, "That he hath but a short time." But would his wrath be less fierce and active when, after his confinement of a thousand years, he is "loosed a little season," "and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea," and compassing with this innumerable army "the camp of the saints," determined in one grand Waterloo to retrieve the disasters of the past?

And when in this period, whatever its length may be, intense persecution is shedding its last lurid light upon the earth, when, no doubt, "the blood of the martyr will still be the seed of the Church," and men will "love not their lives unto the death," what will be the relation of those who seal their faith with their blood to the resurrection? In answering this question there is but one thing to stagger the reader in reaching his conclusion. That is the declaration of our Saviour (John vi, 40), "I will raise him up at the last day." At first glance this would seem to indicate a postponement of their resurrection to the end of the world; but Scripture explains itself, and as we read we see clearly that this is the last day of the age and not of the world, and all those of whom Jesus then spake shall be raised to meet him at his second coming (1 Thess. iv, 14-18).

On the eve of the battle of Armageddon, and therefore just before the world enters upon the sec-

ond paradise for a period of one thousand years, this declaration is made by the Holy Ghost, "Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them." Now, it does not follow that these will be resurrected individually, but more likely in a body, when the immediate preparations are being made for Armageddon. At any rate they are more blessed than all the antecedent dead, because their resurrection is immediate, "and their works do [immediately] follow them."

Just before this time the last recorded offer of mercy is made by an angel up out of the reach of bad men. See Rev. xiv, 6, 7. If any submillennial offer is ever made we do not find it in the record ; neither do we find any limit to the benediction we have quoted above. We therefore reasonably conclude that in the last moment, before the fire comes down from heaven and destroys the armies of the wicked, a man may repent and espouse the cause of Christ ; in which event he would be instantly put to the sword by the enemies of the cross, and then be as instantly resurrected and take his place in the ranks of Jesus Christ.

Let us pause here a moment and see where we are.

There remains now but one other resurrection to consider, *the last*. We have passed in our chronology the first, as we suppose, twenty-five hundred years. We have shown that there were no wicked raised then. We have passed the second, or apocalyptic resurrection of those who should live and reign with him during the millennial period, a thousand years.

And now it is entirely consistent with the analogies of the past, first, that during this "brief period" there should yet be no resurrection of the wicked, still slumbering till "the judgment of the last day," but that the righteous individual who dies, now that death has resumed its sway, should be individually and immediately resurrected that he may join Christ.

There remains, therefore, now only one extended resurrection, that of the unjust. It embraces the wicked class from the beginning of the world to the end of time. But it is exclusively that of the wicked, for there are no others left to rise. *There is not a righteous man in it.*

And now lest there should be any doubt in the reader's mind, any lingering of long-preoccupying impressions to the contrary, let us go back and see how far the Scriptures will sustain us in the position that this is exclusively *the resurrection of the wicked.*

We are not of those who believe that immortality is conferred in the resurrection, but rather that it inheres in the nature of the soul for better or worse. The life and death of the soul are comparative terms, neither of which involves the discontinuance of its being. Now, it will be observed that when Jesus says he is "the resurrection" he also says he is "the life." The reason of this is now obvious; up to a certain point resurrection means life; all who have been resurrected prior to that time have been resurrected to eternal life. This is what Paul calls "the power of his resurrection" (Phil. iii, 10), or "the likeness of his resurrection" (Rom. vi, 5), or "a better resur-



rection" (Heb. xi, 35). That of the last day is *inevitable*, that of which Paul speaks *attainable*. Therefore Paul sought to "attain to the resurrection of [*from among*] the dead" (Phil. iii, 11). Christ probably conferred immortality on his own body when he raised it from the grave, for having once been made subject to death it had to be raised again above the death line. The immortality which he brought to light is possibly the immortality of the body when reunited with the soul in the resurrection. In body and spirit we become the "children of God, being the children of the resurrection" (Luke xx, 36). This is a reasonable paraphrase of what Jesus said to Martha: I am the resurrection and the life, he that hath faith in me, though he was dead in Adam, shall take on life again, and believing in me and taking on that life fully in the resurrection he shall die no more. This agrees with the inspired declaration (Rev. xx, 6), "on such the second death hath no power." Thus it is that "death is swallowed up in victory." It is not contrary to the will of God that we should be "in this tabernacle" of "flesh and blood which cannot inherit the kingdom of God," but it is not according to his will or his plan, past or present, that we should stay in it. God made Adam to live a thousand years and then eat of the tree of life and live forever, changing as the living saints will change when Christ comes. Adam forfeited all that and died before the thousand years had expired, away from the tree of life, and rotted away by slow combustion, "dust to dust." If Adam's pure body was an embargo for a thousand years, what must our



depraved bodies be? What wonderful things Paul reveals! "Whilst we are at home in the body, we are absent from the Lord;" being dead, we are "absent from the body, present with the Lord," but "present or absent we may be accepted of him;" being accepted of him, "whether we live we live unto the Lord or whether we die we die unto the Lord;" "The Lord knoweth them that are his;" "And the dead in Christ shall rise first;" those which are alive and remain "shall all be changed in the twinkling of an eye," and "shall be caught up together with them in the clouds, so shall we ever be with the Lord" in bodies "made like unto his glorified body." What a chain! It draws through life, through death, and up to heaven!

The Bible nowhere speaks positively of a day of general resurrection as it does of a day of general judgment, but only of the resurrection as a universal fact. Christ says "Thou shalt be recompensed at the resurrection of the just" (Luke xiv, 12). This admits (not to say intimates) that there may be another resurrection, not of the just. It is true he says, "All that are in the graves" "shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John v, 29). This read casually, as we generally read, leaves the preconceived idea still undisturbed, namely, that all will come forth simultaneously and indifferently to meet a fate thereafter to be determined; but a close reading shows us that there are two resurrections, even though they were simultaneous, for one is qualified by "life," the other by "damnation," and

nothing is more improbable than that they should occur together, unless we have absolute testimony that they do. So Paul (Acts xxiv, 15) formulates the Christian's faith in this cardinal doctrine, "That there shall be a resurrection of the dead, both of the just and the unjust," but he does not say at the same time; on the contrary, in speaking of this great event (1 Thess. iv, 13-18) he practically says, "When those who sleep in Jesus [none other] shall have risen, then immediately we [who are alive in Christ] shall be caught up to join them in the air, and so shall we ever be with the Lord." All these are saints. There is no place or provision for the resurrection of the wicked in this connection, and to this Paul (Phil. iii, 11) sought "to attain." We turn, in conclusion, to Rev. xx, 5. If the popular understanding of this passage is correct, then it settles the question; if not correct, nevertheless it settles this much of it, there is at least one resurrection exclusively that of the righteous, and another, removed not less than one thousand years from it, which is that of the wicked. Considering this point fully sustained, we leave it.

There could have been no death or resurrection of *unfallen man*. Jesus Christ, by making himself "obedient [subject] unto death," placed himself in a strategic position from which he could accomplish the resurrection of his own body, he having gone into the grave because he took the place of the sinner before the law, and came out because he was not one; and herein his resurrection differed from all others in that it was absolute and unconditional, whereas, all others, being through the

Gospel, partake of the nature of the Gospel, out of which they have grown, which is therefore "a savor of life unto life or of death unto death." In other words, is necessarily a "*resurrection of life*" or a "*resurrection of damnation*;" hence the absurdity of modern speculative infidelity proclaiming another probation after the resurrection.

Here then is the point of the plan: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death," "whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." Jesus Christ personally, voluntarily, and violently broke the power of death that he might "deliver them who through fear of death were all their lifetime subject to bondage," and to this end "took on him the seed of Abraham." Again, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Why? That he might put all things under the feet of man, with whom he had identified himself, "for both he that sanctifieth and they who are sanctified are all of one" (Heb. ii, 8-17), or as the spirit of inspiration puts it in Col. i, 22, "In the body of his flesh through death, to present you holy and unblamable, and unreprouvable in his sight." "Through death" here means not so much the death of the Redeemer and "testator" (though that was also necessary) as the death of the man, dead under the law, that he

might be raised in the power of Christ's resurrection; for whatever may be the relations existing in point of time from death to resurrection, the declaration of the Bible is emphatic, "children of God [because] children of the resurrection." Here then is the solution of every form of the vexed question. *How shall sinful man be qualified for companionship with God?* The threefold process is herein completed: redemption, regeneration, and resurrection; and to this explanation let none oppose the translation of the living at Christ's coming, for that is as entirely exceptional as that of Elijah, although it is but a condensation of the slow and normal process ("Flesh and blood cannot inherit the kingdom of heaven"). Neither is it worth while to object that the saint's disembodied soul is with God from death to the resurrection, for that also is easily explained. When Adam was "formed of the dust" he was, in all that so far pertained to his formation, an animal; when God breathed into his nostrils the breath of life man became *a living soul*, which no animal is; in other words, there has been added to his animal nature the nature of an angel. The purity man acquires in the regeneration is that of the soul; the body or animal nature is never pure till resurrection makes it so; "Blessed are the pure in heart: for they shall see God."

The rule is, first the natural then the spiritual; first, to die, then to live—"It is appointed unto men once to die, but after this the judgment." The judgment of the righteous is "resurrection of life;" the judgment of the wicked is "the resurrection of damnation;" the one qualifies for heaven, the other de-

termines for hell. We return to clinch our argument as to the nature of Christ's resurrection, and then move up. It is true that Jesus "died once," that he "tasted death for every man," yet "his soul was not left in hell [misinterpreted the grave], neither his flesh did see corruption," which does mean the grave. The brief and pointed declaration of the Scripture is that he was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."

And now, leaving the power conferred or manifested in his resurrection, we will consider briefly the agent introduced in the above passage, namely, the Holy Ghost. While we freely admit that he is the agent of the Trinity in all things through all the ages, yet if we were asked what, in our judgment, would be his principal function during the period now under consideration, believing, as we have elsewhere explained, that many of his offices will then be abrogated, we should unhesitatingly say, *the administration of the resurrection*. If the above passage is not conclusive as to his being the agent of our Saviour's resurrection, surely the following is: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter iii, 18). And so, apart from the presumption that he who was the agent of the Saviour's resurrection will be the agent of all others, we have in Rom. viii, 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, . . . shall also quicken your mortal bodies by his Spirit that dwelleth in you." If we have a right under-



standing of this Scripture, the Spirit which leadeth us and beareth witness with our spirits will realize the expectation of the creature in the "manifestation of the sons of God." He who hath begotten our "hope" shall also deliver us from the bondage of corruption "into the glorious liberty of the children of God," when we shall enjoy complete adoption in the redemption of our bodies. And as all this is to be fulfilled anywhere between one hundred and twenty-five hundred years before the last resurrection and final judgment, we pause again to consider the status of resurrected saints in the meantime.

In the Apocalypse we find no mention of the second coming of Christ, for the reason that it had occurred anterior to the plot of that wonderful drama which is evidenced by these three things: First, we find him, not on the mediatorial seat, but on the throne of his glory; mediation is over. Secondly, the redeemed of every nationality are there, kings and priests prepared to reign with Christ on the earth, which cannot be till after Christ comes again. Thirdly, that in all the list of things thereafter to occur there is no mention of the second advent, the most important event between the crucifixion and the judgment; it had therefore occurred.

The fact is that all the souls participating in the glories of the Messianic kingdom then beginning were re-embodied in their eternal condition. Indeed, the fact is that as we might propose a drama, first supposed to have its plot laid in the court of Louis XIV, and then introduce into it pic-

tures of antediluvian life, and submillennial life, so is the plot of the Apocalypse laid in heaven in the preparation for Christ's permanent kingdom on earth, and pictures of past time and future time introduced into it to fill up the measure of his glory. So we will gather from this source as far as possible where "the children of the resurrection" *will be and what they will be doing.*

In the first place, what a grand day it will be in heaven when all these guests who have been gathering around Abraham, the father of the faithful for all these ages, "*waiting for the adoption,*" after having left heaven for a while in company with their Master, return in the image of Christ—"so shall we ever be with the Lord." Let no one think of heaven as the stagnation of completion. God was never hurried that we wot of, and it will not surprise us then that a thousand years are given to these preparations. We think, magnified as our being will be, that it will be true then as now that we ought to know a great deal more than we do. We would urge upon our readers not much given to the speculative and metaphysical to remember that we will not be spirits when we shall have undergone our last change. The Scriptures are explicit enough on that point: "The Lord Jesus Christ shall change our *vile body*, that it may be fashioned like unto his own *glorious body.*" As a declaration this is sufficient; but the apostle proceeds to give us the philosophy of it, "According to the working whereby he is able to subdue *all things unto himself.*" It may, to us, seem a hard thing to convert this body into a glorious form of light and beauty, not

spirit, but yet superior to all the laws that now govern us ; but the idea is Jesus is able to do it ; let us rest, with much peace therefore, upon this glorious conviction ! But we must hurry on. It does not, during this long period, seem to devolve on the resurrected to administer any of the plagues successively sent on men during that time, nor to “sever the wicked from among the just,” nor to “bind hand and foot,” nor to “cast into outer darkness”—divine delicacy seems to forbid. But we think they follow “the King of kings” “on white horses,” going to the relief of their brethren on the earth. See Rev. xix, 14. And after this there follows a period of great activity and much satisfaction to those who are “ever with the Lord,” the thousand years when the preservation of perfect peace, perfect exemption from all the conditions of depravity and the consequences of sin (see essay on Millennium) shall demand the utmost vigilance of a cosmo-municipal government. Jesus said to Cleopas and his companion, “Ought not Christ to have suffered these things and to enter into his glory ?” This—entering in—is *de novo*, is it not ? A new glory related to his sufferings, and not the return to “the glory which [he] had with [the Father] before the world was,” and progressive, is it not ? He is the admiration of all heaven to-day as the Redeemer of the world, whose Mediator he still is ; but of that time he says (Matt. xix, 28), “When the Son of man shall sit in the throne of his glory,” before which the glory of the past must pale, as Paul says, “by reason of the glory that excelleth.” There are many other things our dim perceptions gather from the word of God

of which we do not feel at liberty to speak just now. Suffice it to say in this connection, we shall be the happy recipients of his tokens, the honored dispensers of his blessings, the trusted administrators of his divine executive.

Whether the dark period in the world's history succeeding that we have just described can throw any shadow over the soul of the resurrected man we are unable to say ; we reason that it cannot, for if we can measurably appreciate it now why should we be terrified by it then? Herein lies our earnest desire to lay these things before you ; God's purpose in revelation is that we, being told the end from the beginning, should have a more intelligent faith, first believing and then learning to understand, "A more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."

Thus we have traced from age to age the history of the resurrected man ; and now we desire to say a few words about *the philosophy of the resurrection*. Of this many a good man will disapprove, at this many a skeptic will sneer ; but we feel that we are writing, not under inspiration, but under the impression by which God has signified his purpose to guide his people who seek his glory.

It is not necessary that one particle of the water, or resolvable gases, or insoluble minerals in our chemical constitution should return to us to reconstitute our bodies. At this point Paul is unusually severe : "Thou [caviling] fool, . . . that which thou sowest, thou sowest not that body that shall be, . . . but God giveth it a body as it hath pleased him, and



to every seed his own body." Here is the key; now let us proceed to unlock. Our theory is that there must be before (in point of time) any and every created thing the divine conception thereof, and that between this and the created thing conceived of there is a formula—not a recipe after which these things are made, but an underlying essence out of which the law of their being proceeds. Otherwise we have a personal deity bronzing the wings of beetles by the million and forming the shapeless bodies of the *infusoria* by the billion. To this essence appertains the natural life, the reproduction, the laws of being, and the laws of condition, over which we wonder so much, seeing clearly that some unknown law governs the spider, the serpent, and the mammal. For we believe that this hidden principle appertains to everything that has any kind of life, from the fern to the Norway pine, from the animalcule to the hippopotamus. And we further believe that this underlying essence, whether distinctive creature or not, is resolvable into the unrelated elements as are the constituent gases of material things.

Now for its application to man. Man is compounded. The first wedding in paradise was the marrying of an immortal and angelic nature to the animal man, whereby the animal and secondary nature acquired conjugal rights to the immortality and other essential property of the spirit; which rights it lost in the divorce, and "*the creature was made subject to vanity*," the vanity of dissolution, the degradation of decomposition. Thank God that he "subjected the same in hope." The body,



with its animal life and appurtenances, fell back to the animal level, of which God reminded Adam and Eve in the presence of Satan, "For dust thou art, and unto dust shalt thou return." But here the vested rights of Christ, the purchaser, come in; the probation of natural life was stipulated for, the joint gifts of the Holy Ghost were determined upon, and lastly, as a convenience, that the essential principle should not be dissolved but with its concomitant the natural life should inhere in the soul, that at any time the appertaining body might be renewed.

This explains every mystery in the connection. Does Jesus desire to raise Lazarus and restore him to natural life? The ravages of oxygen and previous inroads of disease are *instantly* repaired and the body is, in its normal condition, indispensable to life, and the essential principle, *never resolved*, infuses the life, *never destroyed*, into that body again, and Lazarus stands up; and it should not be forgotten that this principle of life originated with Jesus Christ; he is "the life." And again, is he himself in his human nature dead? The Holy Ghost, who was his agent in the resurrection of Lazarus, commands the underlying principle of his natural life to resume its sway, which it does, and he is resurrected to his former condition, which condition is forever to continue; for the natural life and the natural body and the underlying principle are still with him; hence we are raised "*in the likeness of his resurrection.*" And when the time for the "resurrection of the just" has come each soul is directed through these channels to resume its body, and instantly the principle that slowly constructed the body at first reconstructs

it now, and "in the twinkling of an eye" it is changed together with undecayed bodies and "raised into the other, a glorified body;" now above the oxygen line, remarried to the soul, never to be divorced again, "*Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection*" (Luke xx, 36).

We pause here to consider this guarantee of exemption from death through resurrection. Why can we not die any more because we are the children of the resurrection? The first Scripture we find bearing on this question is, "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. ix, 27, 28). The sense of this is that there is only one death (natural), only one judgment and, of necessity, one (intervening) resurrection; only one atonement, already made, and that he shall come the second time bearing nobody's sin, for the one purpose of salvation; and the meaning compressed into the one word "*salvation*" is the completion of the salvation which he had begun. This divinely perfected plan is therefore the groundwork of the divine assumption, "Neither can they die any more, being the children of the resurrection." In other words, there are no two deaths (natural), no two lives (natural and probationary), no two atonements (one vicarious, the other purgatorial), no two resurrections, but *one* only absolute, coextensive with death and judgment, and accord-

ing as each man has made it, "*resurrection of life*" or "*resurrection of damnation*."

The last Scripture bearing on the above question is found in Rev. xx, 6: "On such the second death hath no power." And here the question naturally arises, *What is the second death, and how is it related to the resurrection?* The believers in the annihilation of the body of the wicked say that the second death must, by the law of analogy, be like the first, as the first, under the same law, must have been typical of the second. This is reasonable and yet not easy to establish clearly as to what we call spiritual death, any more than it is easy to reconcile this second death as the penalty of sin, with the probabilities of the original plan or the practical revelation of the atonement. But if the analogy can be extended somewhat, and it can be shown that *the second death*, like *the first death*, is no part of the penalty but only concomitant thereto; if it can be shown that the resurrection of the wicked is in its essentiality one of condemnation, and in its economy a simple convenience to the Son of man, their Judge, their bodies not having been otherwise elevated since the divorce; then we can readily see why and how God shall remand them, their bodily nature and underlying principle of being alike, to dissolution in the resolution of earth's elements by fire; and this would be *material annihilation* and meet the demands of Rev. xx, 14: "This is the second death."

We would say no more on this subject if we did not fear some misapprehension. In this light of the subject we can realize that souls made to in-

habit bodies, having lost them in death, and then realizing that in the resurrection they could have had their bodies back again, made like the glorious body of the Lord Jesus, clothed upon with immortality, but having them briefly and only to meet their Judge, and then forever losing them; going out as Cain from the presence of God in branded nakedness of shame, forever excluded from the presence of their Maker, his kindness, his communion, his glory, and his power—we can, we say, dimly realize the anguished restlessness of their wanderings through space whether their “hell burn hot or froze.”

We have now to the best of our judgment exhausted the subject of the resurrection from our standpoint, and with a brief *résumé* we conclude.

There has been but one resurrection in the world up to this time, that of Jesus Christ. There will be no other till he shall come again; then the righteous dead will be aroused from their graves and the living righteous changed to meet him in the air. This breaks up Satan's relation to the grave, and resurrections of the righteous may occur at any time thereafter; there is thenceforward no rule.

There is evidently another extended resurrection in the beginning of the millennium of the martyred dead—from the second coming of Christ till that time—some fifteen hundred years, we suppose. See Rev. xx, 4-6. These are the men who unite with the one hundred and forty-four thousand, charged while living to assist the twelve apostles in the administration of the millennium, but not exclusively. See Rev. ii, 26, 27, and iii, 21. For one

thousand years there is manifestly neither death nor resurrection. The incident recorded in the eleventh chapter is not a resurrection; but as the widow's son at Nain was restored to natural life, so these "two witnesses" were restored from seeming death only to their spiritual activity.

There follows then a period, "a little season," in which there is no reference to death or its offset. Satan is liberated for a given number of years; there is intimation of his activity, of his bitterness, of his military plans, but not anything as to what he will do in "the power of death" or "the power of the grave;" nothing as to the martyrdom which may result from his "great wrath" during the one hundred and fifty or one hundred and seventy years of this dark episode. But it is a reasonable presumption that in this period resurrections of the righteous will constantly occur; for as soon as a convert from the ranks of Satan professes Christ he will be cut down, then immediately resurrected and join Christ. But even after the second coming of Christ no wicked will be raised, unless for some temporary purpose, to return again to their graves and await the trumpet that shall call them alike from land and sea, when they will come in a body, receive their sentence at the judgment bar, and go into their everlasting punishment, whatever that may be.



## PICTURE VIII.

(Chapter xiv.)

FROM the seventh picture, as wild and terrible as Salvator Rosa could have made it, as grandly gloomy as the conceptions of Martin would have had it, we turn to the contrasted picture, as bright as heaven's meridian light. The Lamb is abruptly introduced, standing on Mount Zion (where we have not seen him stand before), with his body-guard of one hundred and forty-four thousand, each "having his Father's name written on his forehead," as set forth in Picture III, chap. vii, 1-8. It is clearly conveyed that they were Jews who had consecrated themselves, as Paul recommends, since the restoration. And here let us say to the student of Revelation, Do not be surprised at any translation or resurrection (of the good permanently, of the evil temporarily) that may occur in this period of the world's history, for the relations of heaven and earth are to be very intimate then, an obvious comingling of things earthly with things heavenly, the opposition to God consciously made, and the warfare against Christ conducted before his face. They were redeemed from among men—living men. The original Church had long been in the skies, "first fruits unto God, and to the Lamb." During the third period the distinctive appellation and symbol of Christ is "the Lamb." In the thirty-first year

of the Christian era was found one Nathanael ; in the early centuries of the era to come there will be found one hundred and forty-four thousand with " no guile " in their mouths, " without fault before the throne of God."

" O long-expected day, begin !  
Dawn on these realms of woe and sin."

Then follow pictures within pictures, but all are antithetical to the seventh. First an angel flies through the midst of heaven—the natural sky—and for the first time addresses himself to men, " having the everlasting Gospel to preach," and if he had the Gospel to preach it is natural to suppose that he preached it and that we have only part of his exordium, " Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters," which, with a loud voice, rang in every tongue on every ear.

Another messenger announces the fall of Babylon, of which we have only this to say just now, it fixes the date of this part of the picture. Babylon could hardly have fallen already, as reference to the details of Armageddon will hereafter show, but the fall was decreed and imminent, and the declaration a prediction to be presently fulfilled ; but it shows that we are in the midst of the Armageddon campaign, and, therefore, on the eve of the millennium.

The third angel follows, threatening with loud voice the worshipers of the beast and his image, and says, " If any man worship the beast and his image,

and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

Fulfillment follows close on the heels of prediction ; calamity explodes in the condition of neglect, for if the angel continued to speak the words of the eleventh verse we may suppose that the tense is only changed to give greater force to the declaration, and the reader is transported to and through the ensuing period only to witness the continuation of their punishment.

This must be a turning point even in the history of hell. "Art thou come to torment us before the time?" said the devils to Christ. The declaration that there is "everlasting fire prepared for the devil and his angels" neither dates nor locates the punishment, for the judgment scene in Matt. xxv is more than a thousand years later than the period we are considering. We do not propose, however, at this time to enter upon any dissertation on hell, present or past, but only to call attention to the following most vivid revelation, the beast and the false prophets being cast into hell (see xix, 20, also xx, 10), and, as we now see, each and every individual who had worshiped them, or received their mark, also being there. "The smoke of their torment [is to ascend] ascendeth up [in their restlessness] forever," "in the presence of the holy angels"—here meaning the redeemed—"and in the presence of the Lamb," that is, during the

period when he reigns with his saints and "rules the nations with a rod of iron." And may we not suppose that this punishment is visible also to the men then living? This being conceded we have the remarkable declaration that during the peaceful reign of the Messiah for one thousand years on the earth the torment of the wicked, cast into hell after the battle of Armageddon, goes on before the eyes of living men, both good and bad.

Then comes in the exclamatory, but communicative, soliloquy of John. We say communicative because John intentionally put it into the text, although it is but the exclamatory expression of his passing thought. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The curtain here falls, and from behind it John hears a voice, adding this to his reflection: "Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." As "the Spirit" is again introduced it may be well at the close of this chapter to give a concise and relative history of the Holy Ghost.

Now, as to what the Spirit said: we are sorry to deprive our funeral orators of any part of their pathos; but while the saints of all ages have been blessed in that they have died in the Lord a mere reiteration of that fact would be as superfluous as for us to say. *From henceforth* blessed are they that have water to drink! The truth is, these words have never yet been spoken—that they will be is part of the unfulfilled prophecy of the book—and

the reason why they can be appropriately said just before the millennium is that men will then die in full view of an immediate resurrection and the glory that awaits them.

The curtain rises and the approaching end is typified by the double dramatic allegory of a harvest of the good and a vintage of the bad; it reminds us of Matt. xiii, "The harvest is the end of the world;" "The reapers are the angels;" "Gather the wheat into my barn," etc., and of Him that *treadeth the wine press alone*; and so ends the picture where most of them close, at *the end of the world*.

We have a friend who at this point always stumbles, assuming that in Matt. xiii, 40-50, he has indubitable evidence that at "*the end of the world*" "the wicked" and "the just" are simultaneously and summarily disposed of, not appreciating that the thing which in the literal parable but covers an hour may in its allegorical teachings embrace a period of unknown centuries.

At Christ's coming all the righteous of all ages will arise from the dead, and enter then upon some new and ever-with-the-Lord relation, whereas the wicked—as much damned as dead—continue only in a negative relation and unaffected status for ages yet to come. God's word teaches us that there are yet other changes for both good and bad, other eras, other ages; that *the harvesting of the grain, the sorting of the fish*, are not the task of an hour, but of successive epochs that slowly evolve the eternal purposes of God and constitute, in their totality, *the end of the world*.



## Abstract Treatise.

## THE HOLY GHOST.

WE briefly venture in this essay on what must ultimately be the theology of the Church, as one earnestly seeking more light, for our appreciations of the Trinity are, at present, far too vague to be satisfactory to ourselves, clear to the popular mind, or adapted to the instruction of our children.

Whatever may have been the differentiation between the first two persons of the Trinity which made them relatively Father and Son, one thing is logically clear, such differentiation must have existed when the Holy Ghost proceeded from the Father and the Son. Assuming that no question will be raised here, we proceed, for evidently such threefold difference existed when "the Gods created the heavens and the earth." We premise the fundamental doctrine of Christianity (for we are writing for believers only), namely, "The Lord our God is one Lord" (Mark xii, 29), but would cite some Scriptures setting forth the distinctive personalities of the triune God. In the first place, we read in Gen. i, 31, "And God saw everything that he had made, and behold, it was very good." This leading proposition, that God made everything, we find often and variously repeated. John says (John i, 3), "All things were made by the Word." Paul says (Col. i, 16), "For by him were all things created that are in heaven and that are in earth, all things were created by him," that is, "the Son,"

whereas Moses had originally said, "The Spirit of God moved upon the face of the waters [deep]." We have, therefore, a plurality in the plan, and a Trinity in the specifications. Beginning with this broad foundation, we readily trace, in the infallible word of God, from the creation of the world to the resurrection of Jesus Christ, the agency of the Holy Ghost.

Now we come closer. Did not the Holy Ghost, on the day of Pentecost, assume a new relation in the work of the Trinity? Was he not sent that day by the Son and the Father, and to assume a new relation? "Whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father" (John xv, 26). Clearly he was, and this new relation, as we learn from the word of God, was sevenfold in its character, making him the "Persuader:" "And I, if I be lifted up from the earth, will draw all men unto me," that is, through the Holy Ghost—there is no other way—"Quench not the Spirit;" the "Regenerator:" "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" the "Witness:" "The Spirit itself beareth witness with our spirit, that we are the children of God;" the "Comforter:" "The Comforter, which is the Holy Ghost, whom the Father will send in my name;" the "Reprover:" "When he is come, he will reprove the world of sin," etc.; the "Instructor:" "But ye have an unction from the Holy One, and ye know all things" (1 John ii, 20); the "Illuminator:" "After ye were illuminated" (Heb. x, 32); "Happy are ye; for the

Spirit of glory and of God resteth upon you" (1 Peter iv, 14).

All these relations were new in the divine economy, and limited to that period extending from the ascension of Christ to his return "in like manner;" from the time of which he said, "I leave the world and go unto the Father," to that time of which he says, "I will come again and receive you unto myself, that where I am, there ye may be also."

This present period, then, is the dispensation of the Holy Ghost; and we assume that all well-balanced nonsectarian theologians will admit it. *As to the rest, what does it matter?* The opinions, or rather the contentions, of men who set out with the resolve that all Scripture shall bend to, and agree with, the sectarian dogmas of their several creeds are worse than useless to the honest student of the word of God, blockading, as it were, with the carcass of their own prejudices the avenues of light and knowledge.

Now a word as to the limitations, on general principles. If the Holy Ghost had been, according to the Scriptures, appointed to a new relation, then it is consistent with these Scriptures, and all the analogies in the premises, that the appointment expire by limitation, or be superseded by some new and diverse relation. And further, is it not probable, to say the least of it, that if the Comforter will not come except Jesus depart (see John xvi, 7), so when we shall see him (Jesus) again, and he shall show us plainly of the Father, the Comforter will in turn depart? Or again, if the Comforter reproves the world of righteousness because Jesus

goes to his Father and we see him no more, so when he returns from the Father, and we see him again, is it not presumable that the office of the Comforter will cease because the conditions no longer obtain? We think this three-cornered inference approaches very close to a demonstration.

This brings us to our point of interest, namely, the relation of the Holy Ghost to the apocalyptic period. We hold that all his functions in the hearts of men as set forth in his commission (chiefly in chaps. xiv, xv, and xvi of John) will cease when Jesus comes back to be with his followers in person again. We assume here, as we argue elsewhere, that there is to be a long period after Christ's coming, corresponding in duration with that in which we live, and that the relations between heaven and earth will then be so intimate, and Jesus so constantly before the eyes of men, that they will thenceforward be judged by the sight of their eyes, and that the above mentioned functions of the Spirit will cease, being superseded by the personal presence of Jesus Christ *evidently set forth*. The exercise of faith itself will be forestalled, for it will no longer be true that eternal things are unseen, the fruits of the resurrection and the realities of another world being patent to the eyes of living men, God openly manifesting himself with plagues and punishments of opposition and contumacy such as he visited upon Pharaoh; and that conscience even will be lost in consciousness, men opposing what they know and blaspheming what they see. We therefore conclude that most of the offices of the Holy Ghost which we have had under con-

sideration will be abrogated at the second coming of Christ.

Having spoken of the offices of the Holy Ghost which are to be abrogated at the coming of the Lord, we now desire to speak of those which devolve upon him *de novo*. The part he has played in the revelation now under consideration is peculiar. Under the head of "Illuminator" he has always inspired the prophets, making his communications variously but always with supernatural directness to their consciousness. Under this head he makes revelations to John in Patmos in such peculiar manner that his agency is not plainly apparent; but the revelation seems to come from Christ himself, to whose functions it does not appertain to reveal. The style of the revelation itself is unique, as its fulfillment must be novel, appertaining, as it does, to another era in the world's history.

We will first endeavor to prove that these revelations are made by him for Christ, the Lord Jesus sometimes adding his indorsement or making communications himself. And thus we have the argument. Behind the dramatic scenes—which we understand to have been prepared in heaven for John's spiritual eyes—there must have been some manipulating power which is nowhere mentioned. God is mentioned, Christ is mentioned, the angels are, the elders and the four beasts, but none of these are managers; moreover, all of these are represented as taking some voluntary or delegated part, and are particularly designated when doing so. But there is one voice, a potential voice, that



speaks in the temple, that is uttered from between the horns of the altar. This voice is nowhere ascribed to any bodily form or visible personality. Whose voice is this?

The field of prophecy has always been the domain of the Holy Ghost; men spake as they were moved by the Holy Ghost, and prophecy is divinely concrete, for the angel said, "The testimony of Jesus is the spirit of prophecy." Passing over the uninspired preface of the Apocalypse and through the prologue of John, written after the revelation, for it contains its summary, the history opens with these words: "I was in the Spirit on the Lord's day." Preliminary preparation, therefore, in John was the work of the Holy Ghost. Seven times in the messages to the "seven churches of Asia" does the Spirit declare himself to be the speaker and Christ the author of what is said; seven times in showing the things which must be hereafter does a voice proceeding from no visible source make declarations or give directions obeyed in heaven; seven times is some agency attributed to the Spirit by name. There is perfection in seven, there is completeness in a triangle, and here are three times seven testimonials to establish one fact. The Holy Ghost was the manager, artist, and manipulator of this wonderful rehearsal prepared for John between heaven and Patmos. This is all we need to say in evidence of the Spirit's revealing agency. Now a few words as to his peculiar qualifications for this part of the work.

Among the prerogative agencies of the Spirit now is that of "Witness;" "It is the Spirit that bear-

eth witness, because the Spirit is truth ;” “ After that ye believed ye were sealed with that Holy Spirit of promise ;” “ Born of the Spirit,” “ begotten again into a lively hope,” “ which hope ye have as an anchor of the soul ;” “ And [this] hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us ;” “ Ye have received the spirit of adoption, whereby we cry, Abba, Father ;” “ The Spirit itself beareth witness with our spirit, that we are the children of God ;” “ Likewise the Spirit also helpeth our infirmities ;” “ The Spirit itself maketh intercession for us with groanings which cannot be uttered ;” and “ He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”

This chain of inspired links unites the Spirit's knowledge with his revelations and puts his power behind his promises ; in other words, sets forth his infinite qualification to be the witness of justification, in that he knoweth the mind of God, for he is God. The infallibility of the Christian's hope is based upon its being shed abroad in our hearts by the Holy Ghost which is given unto us, the Spirit being practically that God who changeth not, and who cannot lie, and to whom the end is known from the beginning. Upon the same principle the absolute reliability of these revelations grows out of the fact that one divine master mind manages the whole and controls alike the promise and the fulfillment. In other phraseology, not inappropriate to the dramatic character of the Apocalypse,

He who directs the rehearsal has already cast the play.

If we have proven that the Holy Ghost was the revealer of that history of the future which John was required to write, if he was the manipulator of the wonderful *tableaux vivant* by which, through John, the things to be hereafter were made clear, then it devolves upon us next to prove that he will be the administrator of the things predicated, when the time of fulfillment shall come, and to make the points of difference between his work then and previously.

It is true he was always the administrator of punitive providence in common with all which appertained to his universal agency; but those punishments, which were broad and marked, belonged to a dispensation anterior to our own. They could not in the same manner occur in the dispensation of faith, when his work was in the heart of the individual, bringing the words of Jesus to his remembrance or persuading him in the direction of his merciful provisions.

Let us consider the wholesale punishments of those days. Was an army of the aliens coming against the beloved city? The Spirit's minister smote one hundred and eighty-five thousand in one night, of those whose destruction was consistent with justice. Do the haughty Egyptian taskmasters refuse to let God's favored Israel go? The Spirit sends plague after plague (adumbrative of those yet to be inflicted on a guilty world) upon those sinful usurpers. Do a cluster of cities make themselves a moral ulcer upon the earth? The Holy Ghost

midway between earth and heaven sends the flame that burns the product of their sin and digs the grave of their iniquity. Does a world of mankind so corrupt itself on the earth that removal is demanded by the wisdom and justice of God? The Spirit's omnipotent hand is laid upon the lever, the revolving earth leaps the track, the seas rise and roar over the continents, and the earth is washed of her inhabitants.

Such was the nature of the Spirit's work, whether he sent the glow of inspiration into the prophet's heart or vindicated the prophet and himself with fire; whether he made the mountains smoke, or directed the sounding of the trumpet, or bedewed the fleece of Gideon, or nerved the arm of Samson, or framed the chariot of fire that carried Elijah above the grave and over the resurrection line. Such was his work for four thousand years—his incidental work, we might call it—closing, as one dispensation lapped upon another, with the miracles of Jesus Christ and his immediate successors, introductory to the Gospel. And so the world, through the vicarious death and typical resurrection of Jesus Christ, passed into the Holy Ghost dispensation of *persuasion, repentance, and faith*.

Of the existing dispensation, which we call that of the Holy Ghost, which is of "faith that it might be of grace," we have already spoken, and of the Holy Spirit's sevenfold relation thereto; we therefore pass over this now and consider his relation to the ensuing or third dispensation, which is that of sight. And in entering upon the consideration of that period yet remote, the conditions of which are

not yet familiar to the reader's mind, we appreciate the difficulty of distinguishing clearly between the punitive ministrations of the period yet to come, and of that which had passed before the existing one began.

We will endeavor now to point out the difference, stating it as clearly as we can, and seeking then to sustain our position by the broader examples of sacred history, admitting that there is a vein of tentative providence running through the administration of the Holy Ghost in all dispensations, varying only as it stands related to the varying conditions of each. In the first place, it was vindictive in the first period, intended to be so; whereas it will be corrective in the last, intended to be so; in the last it will be the retrieving lash, in the first it was the destroying sword. This would seem to make the work of the first dispensation severer and weightier than that of the last, which, however, is not true. The increased intelligence of the world will embitter the opposition of evil to good and intensify the struggle between Christ and Satan. Therefore the lash of that period will be keener than was the sword of the other. The plagues of Egypt were confined to its limited territory, but the plagues of the apocalyptic period will belt the globe. The second difference we would state simply, and leave it without qualification or elaboration. The inflictions of the first period were *incidental, resultant, and local*. Those of the last will be parts of a *consistent, cumulative plan*.

We will now endeavor to illustrate and prove our position. The sudden irremediable destruction



of the cities of the plain not only serves to show the incidental resultant local character of what God through the Holy Ghost then did, but it illustrates absolutely our first position ; for although their fate seemed for some time to hang suspended in the scale of Abraham's faith, yet when the fiery sword fell their punishment was their destruction. The predicted punishments of the Apocalypse afford no parallel case.

We will take another example, that of the plagues inflicted upon Egypt. There was no gospel in any message sent to them. Between the strokes of the lash there was but one demand, "*Let my people go.*" They were not invited to faith, nor incited to hope, neither exhorted to reform. There was no expression of foreshadowing mercy in the imperative demand, Your servants or your lives. If you arrest us here, and demand the reason for this, we answer, the intelligence of that period did not demand it as the intelligence of succeeding periods demand it. Their rewards and punishments were meted to them on a different basis ; but this is not the subject under consideration. In contrast with this is the corrective design of the apocalyptic plagues, made evident (apart from the general argument) by such passages as Rev. ix, 20-21, " And the rest of the men which were not killed by these plagues yet repented not of the works of their hands : . . . neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts ; " Rev. xvi, 9, " And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they re-

pented not to give him glory ;" Rev. xvi, 11, " And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."

Even if we compare the destruction of Sennacherib's host with the incidents recorded in Rev. xi, 13, we find the same principle obtaining. The Assyrian hosts were slain by the divine champion to deliver Jerusalem of old. The same hand will shake the earth on the eve of the millennium to deliver the second Jerusalem. But whereas the Assyrians fled with the morning light from the sword that had silently slain at midnight, in Apollyon's army "the remnant are affrighted, and give glory to the God of heaven."

Of the deluge of water, in one dispensation, as compared with the deluge of fire, in the other, we cannot speak in this connection with any fairness; for when you have grasped the whole subject the first and last destruction of the wicked afford universal parallel in all their comparisons. This principle holds true as to the apparently miraculous power exercised in both cases, for doubtless there were miracles no less in the displacement of the seas, the establishment of oblique rotation, and the procurement of all the phenomena that followed than there will be in the spontaneous conflagration of the earth and its surroundings, resolution by "fervent heat," and its chemical reconstruction (if such there be) into "new heavens and a new earth."

Nevertheless, we think it remarkable and worthy our consideration that there is so little of the obviously miraculous in the predicted operations of the

divine agent, in that wonderful age to come, and to this differentiating peculiarity the writer would respectfully call the reader's attention. *And here we would pause to say that as we are convinced that no miracle can occur now under the divine and therefore unchangeable will, so we are inclined to think the world will return to miracles no more. As the unbiased faith of this dispensation seems to have required their cessation, so the dispensation of sight will probably require their exclusion.*

Let us run down the line ; think with us for a moment. Men are talking now of solar combustion and its sources ; will they not reach shrewd conclusions by and by as to when it will expire, and why ? " And the sun became black as sackcloth of hair." Men speculate much on seismic convulsions and witness much of their power. This power has sunk islands ; may it not sink them all, or, retrenching the boundaries of the sea, re-join them to the shore ? " And every island fled away." May not its power, or other like it, level the mountains with the plain, from which science says such power once upheaved them ? " And the mountains were not found." Artesian wells and arbor culture are spreading infant verdure over arid plains. What will another century do, what will a thousand years do, to " make the desert blossom like the rose ?" But let us go back and start again. The last of the earth's wicked inhabitants are not mysteriously slain, like the Assyrian host : " Fire [shall we say electricity ?] came down from God out of heaven and devoured them." The Satanic hordes of Armageddon are not slain by some silent, swordless angel beyond the ken of

man. They are beaten down to death by hail. Compare the latter half of Rev. xix with Rev. xvi, 16-21. The besiegers mentioned in Rev. xi, 13, are slain by the earthquake. Finally, in the plagues which antedate the millennium, in the administration of the millennial kingdom, in the terrors of the world's collapse and final close, we find nothing that so challenges our consideration as the idea of a free resurrection, for we have always put resurrection clearly within the bounds of the miraculous; but when resurrection becomes as familiar as generation will it seem more a miracle to them than reproduction seems to us?

In returning to our line of thought, which at present is the change in the Holy Spirit's methods, we must not fail to appreciate Satan's new relation to the world and the fact that his new relation becomes a factor in the change worthy of our consideration.

Let us consider it in the light of an easy illustration. Take the preaching of Noah for one hundred and twenty years, from the deck of his ship, as she stood in the stocks, and the preaching of the "two witnesses" for twelve hundred and sixty days outside the walls of Jerusalem in the last days. Noah's audience laughed at him. There were no manifestations from God. Noah was devoid of inspiration. The hearts of his hearers were not prepared for the Holy Ghost; it was one period in advance of faith and two in advance of sight, and they laughed and mocked and left him preaching to the unfelled forest trees. But the soldiery of the devil, who gather around the two witnesses in

suburban Jerusalem will be as fierce as encircling wolves, and only to be restrained by fire.

You may call it speculation if you will, but was not the devil resting in his easily won success with an infant world and an undeveloped plan? Had he any knowledge in advance of transpiring events—the incarnation of the Son of God, the resurrection of Jesus Christ, the resurrection of a righteous world or his expulsion from heaven (in any capacity)? Does not the period we have under consideration find him like a ferocious beast at bay? Else what do such words as these mean?—"Having great wrath because he knoweth that he hath but a short time" (Rev. xii, 12). Bearing this fact in mind, we return to our subject. So intense is the opposition which he has inspired in the hearts of men toward all that is good, that nothing but the cordon of fire with which they can surround themselves *ad libitum* can preserve them from the violence of this rebel host.

There is no question in any of their minds as to these being the resurrected representatives of the well-known and much-hated God incarnate, Jesus Christ, Governor of the beleaguered city and Captain General of the army of the cross. But the open-eyed opposition to God by an apostate world shows the malign influence under which men will be brought by Satanic animus to thus fight against God and Christ, with full knowledge of the fact. The means of self-preservation seem to be exceptionally miraculous, and to be imparted to these resurrected men for this purpose. But our point is this: The last flag of truce, inscribed with all the offers



of the Gospel, is particularly upheld before these people for a period of forty-two months, though the madness of their opposition demands that it be carefully covered by the guns of heaven. In this it differs from the case of Sodom and Gomorrah; from that of Sennacherib's host; from that of the thousands of journeying Israelites. We do not mean to minify in any degree the Spirit's work in the last period of the world's history, for if this be the time when God shall subdue all things under the feet of the Son, till every knee shall bow and every tongue confess, then how great must be the work of the adorable third Person, through whose agency all shall be done!

We have spoken much of the mercy and forbearance of God in a period when, to speak after the manner of men, his honor and equity are so much at stake; let us dwell a moment on his unavoidable and ultimate severity.

It is true that we can hardly bring ourselves to realize the severer punishments of that period when men shall see with their eyes and hear with their ears, and yet refuse to be converted, which gives to the agency of the Holy Ghost a new aspect, for men have never yet been divided on such clear moral grounds, marked for reward, or branded for punishment, segregated for safety, or aggregated for destruction. But he himself has pictured it all clearly to us in these relations. We accept unquestioningly the declaration of the fact as Christians, and speculate leisurely upon the methods as philosophers.

Now let us briefly consider the difference be-

tween his work now and then. He is now the Persuader. In that portion of the world's history, whether during the administration of the plagues, the reign of the millennium, or the brief dark period between that and the judgment, there will be no need of a persuader. Abraham said, "Neither will they be persuaded though one rose from the dead;" these will not be persuaded though they have seen two hundred millions of resurrected men. There is no unseen or unknown world to be the province of their persuasions or their faith; all is patent, published, and palpable. He is now the "Witness." He did not witness to James or Paul or John; Jesus was their witness in person, and thus in the latter days Jesus will witness to every convert. It will not be expedient for him to depart; he will not send the witness. He is now the Comforter: "The children of the bride-chamber rejoice when the bridegroom is with them." There can be no other comforter when Jesus is present. He is now the Reprover. In that day the conscience of the wicked will need no quickening, for it will be like that of Judas's, conscious that he had betrayed the innocent blood; and as to the reproving of the righteous, the glance that broke the heart of Peter will then reprove. He is now the Instructor. When resurrected men mingle with their old friends, the angels, and then walk and talk with living men there will be no need of an inward spiritual adviser. He is now the Illuminator. Whatever illumination is needed in heaven, on the "new earth," or in the period of her regeneration, will surely be afforded by the Holy Ghost; but while

the illumination of the New Testament is a little of heaven shed into the heart of a man to convince him of his new relation to God's kingdom, men to whom much of heaven will be opened every day, and whose relations to heaven will be growing more intimate all the time, will have no need of such assurance.

There remains, then, but one office of all those conferred upon him through the accomplishment of Christ's sacrifice and resurrection, namely, that of Regenerator. This must continue; the declaration, "Except a man be born again he cannot see [interiorly] the kingdom of heaven," remains unchanged. The last man that is converted on the eve of the judgment must be *regenerated by the Holy Ghost*. This only one, therefore, of the seven gospel functions belonging to the present dispensation passes from this part which the Baptist foretold into that better part which the evangelist foresaw.

In considering the offices peculiar to the Holy Ghost under the dispensation of the "Regenerator," we would say a word first about his general agency. If we understand that God, "through the eternal Spirit," made the world when "the Spirit of God moved upon the face of the waters," then we understand that all the providential changes wrought in it must have been through the same agency. He must have applied to the earth the curse pronounced upon it; if the fertility of the previous conditions were attributable to him the sterility of its subsequent condition must be equally so. If, then, in the Millennium "the desert shall blossom as the rose," He will make it thus to blossom. If his hands

scooped out the seas and his fingers traced the sinuous bed of the river, then when "the Lord shall utterly destroy the tongue of the Egyptian sea" he shall be the agent; when the Euphrates is dried up to prepare the way for the armies of the East he will do it. If he molded and modeled the molten mass till it incrustated itself upon the fires that still rage in its bosom, and the mountains are but the blisters and ragged edges of earth's cooling surface, then when seismic convulsions shake guilty cities down upon the wicked, and level the mountains, and drain the seas, and push the valleys to the level of the plain, *shall it not be his work?*

The four great divisions of physical renovation the world will undergo preparatory to the millennium are: *First*, the changes into smooth topography; the mountains shall be brought low, the deep places shall be filled up. *Secondly*, the islands shall be submerged, the seas circumscribed, and some proportion of the rivers dried up. *Thirdly*, universal fertility must obtain, that the productions of the earth may be enjoyed without labor. And *fourthly*, the antipathy and malignity of animal nature and their material preparation for injury and defense will be removed, carnivorosity must cease, for "the lion shall eat straw like the ox." All this must be the work of the Holy Ghost.

It is true we have been so long accustomed to the gentle offices of the "Comforter" that we can hardly realize the return of the Holy Ghost to a work more extended and more fearfully and finally punitive under a different *régime*, and for a different purpose, but it must be so. Since ever "he moved

upon the face of the waters" He has been the active agent of the triune Deity in material things, and must be till those waters are resolved in the fervent heat of the last day.

To be explicit, we believe that the Holy Ghost will administer the plagues of the apocalyptic period; that he will circumvallate the temple and its precincts, level the mountains with the earthquake and submerge the islands; that he will take the ferocity out of the heart of the lion when he lies down with the lamb, make the wilderness to blossom like the rose, renew our Eden, and make this world once more the paradise of God; that he will establish the thrones and endow with wisdom the resurrected saints to judge the nations of the earth; that he will mount and panoply the hosts that ride forth on white horses; that he will build the great white throne and marshal before it the manacled hosts of sin; that he will escort the Lamb's wife, in her spotless garments and meekly veiled beauty, to the mundo-celestial home of her future eternity, and bar the gates of the new Jerusalem against the return of darkness or the intrusion of mutation and sin, when the light of the Lamb brings at last the morning of a Sabbath that shall never end. Amen.



## PICTURE IX.

(Chapters xv-xvii.)

“THE seven last plagues,” “in [which] is filled up the wrath of God,” are not to be regarded as so many additional inflictions. They are not; yet the wrath of God was literally filled up in them, as we shall presently show. John, having premised this much, proceeds to describe the panorama as presented. “And I saw as it were a glassy sea mingled with fire; and them that come victorious from the beast, and from his image, and from the number of his name, standing by the glassy sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.” This *mer de glace* is the first that figures in print; the last that shall be seen in the world’s history, whether from Alpine heights or Zion’s sacred crest.

The chronology of this wonderful allegory is all difficult to appreciate. Here is an example: had the things of which the redeemed ones sing actually transpired, even in the anticipative history of the

Apocalypse, which is still future, we could then easily determine the date, but so far from that being true the preliminary pouring forth of these vials, as described in chapter xvi, must necessarily have occupied some three hundred years, after which those who in the meantime have successfully resisted the beast and his image (man of sin), sing the song of triumph on the eve of the millennium.

What "the temple of the tabernacle of the testimony in heaven" is, what its relation to the temple on earth, if any, and what relation it bears to God's undeviating consistency, are open questions, we admit, but this seems to us, as nearly as possible, the equivalent: the consummation of all God's ordained and revealed plans was unfolded in heaven, of which the *testimony*, the *tabernacle*, and the *temple* had constituted the progressive symbolism on earth. This idea is favored by the final declaration that by reason of the smoke of God's glory no *man* was able to enter into the temple till the seven plagues of the seven angels were fulfilled; in other words, till the inauguration of the second Melchizedek had taken place and the millennium had begun.

In passing into the sixteenth chapter—the division here being arbitrary, and the subject continued—we would call attention to the fact that the first vial was poured forth on those who were worshipers of the beast and of his image, which fixes the date, showing that it was very near the close of the premillennial period.

Now, perhaps, we would do well to pause and show the relation of the "seals," "trumpets," and "vials." The seals, of course, are simply so many

unfoldings, so many permissions to make known God's general plans as revealed in history, past or prospective; while the trumpets and vials are so many signs or signals of those events as they prophetically transpire. The seals begin with the beginning of time and close with the last day, which is done under six seals. The seventh returns to that point in the apocalyptic history when the first plague is administered under the first trumpet, and from that point is simply retrospective and elaborative. The following chronological table is an approximation obtained by the equal divisions of periods pretty well established. A. P. stands for Apocalyptic Period, dating from the second advent.

## CHRONOLOGICAL TABLE.

First Trumpet.....	200 A. P.
Second " .....	600 A. P.
Third " .....	1000 A. P.
Fourth " .....	1484 A. P.

## INTRODUCTION OF VIALS.

First Vial.....	1490 A. P.
Second " .....	1496 A. P.
Third " .....	1502 A. P.
Fourth " .....	1508 A. P.

## COINCIDENCE OF TRUMPETS AND VIALS.

Fifth Trumpet,	Fifth Vial,	First Woe.....	1512 A. P.
Sixth " .....	Sixth " .....	Second " .....	1514 A. P.
Seventh " .....	Seventh " .....	Third " .....	1520 A. P.

This marks the battle of Armageddon and declaration of millennial truce of one thousand years. The proclamation of Gabriel, including seven thunders and ascension of the two witnesses, takes place between 1515 A. P. and 1520 A. P.; closing of millennial period and loosing of Satan, 2520 A. P.;

administration of judgment, destruction of the earth by fire, and end of all temporal things, 2670 A. P.

We know the opinion obtains among bibliologists that the seven vials are but a repetition of the seven trumpets. This would make the first vial identical with the first trumpet. Let us compare them (viii, 7): "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees was burnt up, and all green grass was burnt up." Now the other (xvi, 2): "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." There is no resemblance whatever; moreover, the vial is poured out upon men who had worshiped the image of the beast, which would bring all these plagues within less than half a century, and leave a preceding period of fifteen hundred years with nothing to mark its history in the Apocalypse, which is improbable.

The second and third bear considerable resemblance, but have marked differences. The fourth trumpet produces a diminution of the light of the sun, moon, and stars, all in the proportion of one third, which does not at all agree with the fourth vial under which men were scorched with great heat.

The coincidence of the fifth trumpet with the fifth vial is not deducible so much from their resemblance as from their mutual corollaries. They

both, while they are reconcilable, succeed plagues not reconcilable; they both precede a plague of vial and of trumpet manifestly identical. There are only three of each remaining, and these are three clearly separable woes.

We do not, however, wish to be understood as saying that there are no points of resemblance between the fifth trumpet and fifth vial. When the fifth vial was poured out "upon the seat of the beast" his kingdom was full of darkness; when the fifth trumpet was blown "the angel of the bottomless pit" (outer darkness) brought with him a smoke "as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." Now, as to the nature of the infliction. When the fifth vial was poured out, "they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores;" when the trumpet sounded, "to them [the beasts] it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man." So with this cumulative weight of evidence we reasonably conclude that these coincide.

The twelfth verse of this sixteenth chapter and the latter half of the ninth chapter present about this picture, in their aggregated revelation, that, after the sixth angel had sounded his trumpet, the Holy Ghost addressed him, saying, "Loose the four angels which are bound in the great river Euphrates;" "And the water thereof was dried up, that the way of the kings of the east might be pre-



pared." And we saw this countless host marshaled under their old leaders, and they seemed to bring the fire and smoke and brimstone of the damned with them. Their breath scorched like fire; the tails of their horses were the lash of pain; their hoofs left the imprint of death as like a tidal wave they swept over the earth; and again a third part of men perished in their sins.

The going forth of the froglike spirits from the mouths of the dragon, the beast, and the false prophet next engages our attention. The independent personality of these frogs is a very consistent preservation of the allegory, for it must not be forgotten that the original trio are partly, if not wholly, allegorical and symbolical themselves, and the personality of these subordinate spirits is only derivable from the personification of the others. But they are great activities, and with great unanimity, apparently, they go forth to this world-wide work of rallying for the cause of sin.

Yet the apostle says emphatically, "These are the wonder-working spirits of devils." So when the personification ceases, and the maximum multiplication has been reached, and the last analysis is made, we have a definite, though unknown, number of individual devils, doing what is appropriately called "the devil's work." The word of God affords no better chapter on demonology than this. The fifteenth verse has evidently gone astray, having no connection whatever with its surroundings. It is reasonable to suppose that this displacement is purely accidental, and its original place will probably be found in the third chapter, between the third

and fourth verses, or between the twentieth and twenty-fifth. "And he gathered them together into a place called in the Hebrew tongue Armageddon;" that is, the dragon did, who seems to occupy the place of the first beast, or else the first beast is lost to the history. And here we have a ray of light; for if this triple alliance is outside of Satan, then, as they proceeded from him, so are they evidently subservient to him and governed by him. But if in the narrative the first beast has been absorbed back into his originator, then the dragon dominated this triumvirate as Cæsar did his. Be that as it may, we have learned one important fact—*Armageddon is in advance of the millennium.*

The rest of this chapter, being one of the several accounts of Armageddon, we leave to be considered under that head. In entering upon the seventeenth chapter we have this to say, that the whole of it is retrospectively interstitial, relating to what we have already considered, and would further say that you must exercise your own judgment, dear reader, as to the propriety of incorporating this into the ninth picture. We do so because the return of one of the angels to John, to show him under what circumstances the foregoing judgments were visited upon the "great whore," seems to make it an integral part of one general presentation.

It is said of "the great whore" (church of the false prophet) that she sat "upon many waters" ("peoples, and multitudes, and nations, and tongues"), and she is described, in brief, as an enriched and gaudily arrayed but filthy and intoxicated bawd, whose unhallowed relations had extended from "the

kings " to " the inhabitants of the earth." Revolting as the picture is in this strong light, we must remember that it is compatible with all that is refined and elegant and acceptable among men; that it is simply the picture (as God sees it) of any worldly Church, rich, proud, formal, and pretentious, but not spiritual; that every such Church, of whatever denomination, is but a little whore sitting upon a few waters and doing what she can to bring about the aggregated result so fearfully portrayed in this picture. For, be it remembered, this strong language is all figurative, meaning only that the so-called Church (bride of the Lamb) is false to her marriage vows and conjugal obligations, seeking unholy alliance with the world; ready to be purchased with the price of sin; leaving her husband (Christ) and going after her lovers, pride, pleasure, covetousness, etc. "So he carried me away in the spirit into the wilderness." There can be no doubt, as we have said, that the wilderness represents simply appropriate space, whether for exercise or exhibition. We can see no reason to doubt anywhere that the first six verses of this chapter may describe the Church of Rome, removed some years from John, but destined to brood upon her seven hills (ninth verse) and become for all time "the mother of harlots." Her unhallowed connection with kings, her royal purple, her sacerdotal scarlet, her exclusive cup, the intoxication of her persecution, marked with melancholy clearness the Church of unlawful alliances and unauthorized indulgences. She accepted the aid that Jesus Christ disdained to receive, and has been borne, like a corrupt and bloated woman, to the success she craved,

upon the dragon's back ; but it is evident she has not yet fulfilled her destined work nor met her fearful end.

Now mark, the angel said, "I will tell thee the mystery of the woman, and of the beast that carrieth her." This is not the only place where the Holy Scriptures propose to tell (explain) some mystery to us, and we both shut our eyes and close our ears ; but let us make out all our premises clearly before we hear what the angel has to say. The struggle of Armageddon has already passed before us once in this picture ; the next event in order is already upon us as recorded in chapter xx, but the angel carries us back—for we put ourselves in John's stead—to show us how these results were brought about. And now we will hear the angel speak : "The beast that thou sawest was, and is not ; and shall ascend out of the bottomless pit, and go into perdition : and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." The "beast," or "dragon," or "old serpent," or "devil," or "Satan " is already bound ; therefore the angel says he "was and is not, and shall ascend out of the bottomless pit " (see chap. xx, 3), and those dwelling on the earth a thousand years from that time, not being of God's children, shall wonder when the devil comes back to them in power. "The seven heads are seven mountains," seven sources and strongholds of power. "Seven kings ; five are fallen"—but perhaps we had better reduce this to a table to prevent confusion :

The four Assyrian kings.....	4
The first beast .....	5
The second beast.....	6
The "image of the beast".....	7
The four kings, and man of sin, being human, are fallen...	5

The first beast "yet is;" when he comes again it will be the eighth manifestation, but he will still be one of the seven—the fifth.

The original beast seems to be inseparably identified with Satan. Of him as a beast, it is affirmed, at his first appearance (xiii, 5), that he should continue "forty-two months" (2520 years). At this time, when the angel is speaking, Satan is bound, and, therefore, "is not;" but in his separability from Satan he lives through the millennial period as hibernating beasts live through the winter months; it is therefore said of him, "he is." When Satan is loosed the active relation is renewed, and in that way the apparent contradictions of the eleventh verse are reconciled; he "is one of the seven;" he makes an eighth manifestation "for a short space" and then goeth into perdition.

Of the ten kings and all that remains we desire to speak under the head of Armageddon, and close here our remarks upon this picture, which closes with the chapter.



Abstract Treatise,

ARMAGEDDON.

WE have never read any of the numerous books and various publications on Armageddon, and do not, therefore, know definitely what views are entertained by others. We would naturally have supposed, and did long think, that Armageddon was the last struggle made by Satan and his human allies for the possession of this world; but closer reading has shown us that such a conclusion would have overstepped the date by more than a thousand years.

We announce the conclusion we have reached, and then argue to that point. Armageddon is the great battle between the powers of good and evil which closes the advent period proper in the overthrow of one of the beasts and "the image of the beast," which results in the imprisonment of Satan and the subjugation by Christ of the world unto himself to such degree that for one thousand years he and his saints "rule the nations with a rod of iron."

We purposely refrain from the rich and tempting fields of previous prophecy and confine ourselves to Revelation, endeavoring to show its developments and chronological relations, beginning with that promise, which would be very obscure if it stood alone: "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of

iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father" (Rev. ii, 26, 27). It is true that Armageddon ends where this reign over the nations begins, but it sustains to the millennial reign a relation preliminary and foregone.

The first proclamation of the approaching crisis we find accompanying the last offer of mercy in xiv, 7, "For the hour of his judgment is come," and in the following verse the angel declares, as if it were an accomplished fact, the rapidly approaching destruction of Babylon; while the third angel follows with the announcement that the mark of the beast is the *seal* of God's wrath, unequivocally declaring the result of the approaching conflict, approving the patience of the saints, and condemning the worshipers of the beast to drink the cup of God's indignation, without palliation, amid fire and brimstone and smoke of restless torment in the conscious presence of the Lamb and the holy angels forever.

John had been directed previous to this (xi, 1, 2) to measure, with the surveyor's rod, the then existing city of Jerusalem, beginning with the temple, then the court of the worshipers, but to leave the outer court, or the court of the Gentiles, unconsidered because it was destined to be held by the enemies of Christ, called—as they indeed will be—"Gentiles," who should tread it under foot "*forty-two months.*" The most reasonable interpretation of this passage is that the period is literally stated, though probably symbolically selected according to the wisdom of God, the whole thing being at

this period of apocalyptic revelation (not long before the millennium) still in the future. We hope the reader appreciates the fact that Revelation is a history of the world after the second coming of Christ, that is, of the last twenty-six hundred years of its duration, and that, while there is no consecutive chronology in it, nevertheless, any given point in any picture thereof must naturally and necessarily have its chronological relation to any other point in that or any other picture.

Now another thing : this measuring is literal pantomime in the rehearsal in which John evidently acted his part, but purely symbolical as to the historic facts, when they shall take place. The measuring, therefore, came before the representation of the siege, but represented no date, whereas the siege represents a fact that will take place in the close of the fifteenth century after Christ's second coming.

The next mention we find of Armageddon is in xvi, 14-21. The siege of the beloved city had extended through three and a half years. John (visible to himself in the picture) and Elijah, his fellow-witness, had testified for a corresponding period of twelve hundred and sixty days. The suburbs of the beloved city had been trodden under foot of the alien and enemy for the prescribed period of forty-two months. Furthermore, by the presence and power of the archfiend (xi, 7) the two witnesses had apparently been killed, and their bodies had lain in the streets three and a half typical days and then been revived and taken up to heaven by the power of God ; and now the more intense work of the evil triumvirate begins.

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” (xvi, 13, 14). That these spirits, represented in the panorama by something froglike, are personifications we cannot doubt, and that the beast and false prophet are largely so is equally reasonable, although they may have their embodiment as the dragon (which is Satan) has his personality. To understand that these are influences proceeding from three sources, combining their united wisdom and power—however exercised and brought to bear—is sufficient for a reasonable appreciation of the subject, and as near the truth as we can get.

As the narrative of what John saw in the picture goes over the same ground three or four times, we are apt to become confused seeking to put these several accounts into consecutive rather than contemporaneous relation. To appreciate the situation we must tax our imagination to realize, as far as possible, the cultivation, the taste, the luxury and self-indulgence of a world that has gone on increasing in knowledge, appliance, wealth, and power for more than a thousand years from this time, and chiefly in the direction of Hamitic display of metropolitan splendor. Think what her “Babylon” will be with a hundred times the wealth and wisdom of Nebuchadnezzar, and by parity what will the magnificence of the “cities of the nations” be? And



looking the other way, how little realization we have of the glory of Christ's capital, the Jerusalem of those days! Go to Ezekiel for a description. Under these circumstances the vials are rapidly poured forth; all of them probably in the last two decades of the antemillennial period, and the campaign opens which leads up to the siege, and through that to the conjunction of the seventh trumpet and the seventh vial and the third woe, which unite upon the conclusive struggle; the length of which campaign is difficult of determination even by inference. It seems that up to the beginning of the siege sin had held undivided sway, but discord comes into their counsels, division into their ranks (see xvii, 15-18), and God employs, as in much of past history, sin to punish sin. Yet it would not seem reasonable when Satan comes from the provinces to the center (see xi, 17), after the labors of the two witnesses had continued three and a half years, in order to remove this obstacle to the successful prosecution of the siege, that he would have left any disaffected body behind him, or any dissension brewing which would divide his forces or defer the victory over the Lamb and his army after which his fierce nature thirsted.

Let us pause, then, and see what seems to be the most natural arrangement of these incidents which are recorded here without chronological or consecutive relation.

The eleventh chapter of Revelation gives us the siege only, with the song of the elders incorporated. The twelfth chapter is a panoramic view of God's Church as she is developed from the days of Abra-



ham to the end of the world. The thirteenth, fourteenth, fifteenth, and sixteenth chapters contain a history of the last few years before the millennium, embracing but not dwelling upon the incidents of the siege. Let us briefly consider them. A reference to the death of the two witnesses is found in xiii, 7. In the latter half of chapter xiii we have account of the rise of that false religion which has so much to do with the events of that period. In chapter xiv there is a sudden transition to the opposite picture. The Lamb stands on Mount Zion with his bodyguard singing their new anthem, and in rapid succession, like the changes of a kaleidoscope, the last proclamation of mercy and amnesty, and the annunciation of the fall of Babylon, still prospective ; then the declaration of God's wrath and indignation toward the persistently impenitent, embracing the eternity of their punishment, which hangs evermore like an official notice at the gates of hell ; then the parenthesis of verse 12, "*Behold the patience of the saints, and how they keep the commandments of God and the faith of Jesus ;*" then the approach of the millennium is shadowed forth in the language of verse 13, "Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do [immediately] follow them." Then the two figures of the harvest and the vintage close the chapter.

In the fifteenth chapter there is a going back, a century, perhaps, in the song, and in the symbolism of the vials and the temple in heaven (gauge of the relations between heaven and earth, and for that period inaccessible to men). In the sixteenth chapter

there is a running description, in general terms, of each successive period, marked by the pouring forth of these vials, and when we have reached the fourth of these we probably have reached the period in which the antagonism between open sin and hypocritical religion springs up, as described in xvii, 16, 17. This period is symbolized in the pouring forth of the fifth vial, and briefly described in the summary found between the sixteenth and twenty-first verses. The description of the hypocritical church as a vile woman (xvii, 1-6) comes in here. The description of Babylon, the metropolis of sin (more or less literal) (eighteenth chapter), comes in here. Then under the sixth vial what may be called the geographical or seismic period comes under consideration when the earth shall be so violently disrupted and remodeled as to involve the destruction of innumerable wicked, as in the case of "Babylon," which is thrown down and consumed by one of its earthquakes. See nineteenth verse, compared with xviii, 10-21, and xix, 3. And other "cities of the nations fell" while Jerusalem is environed by three great concentric chasms (xvi, 19), and "the great city was divided into three parts" (compare with xi, 1, 2), which results in the destruction or conversion of the wicked caught between the second and outer chasm (see xi, 13), and in the secure intrenchment of the city against her enemies. These cumulative afflictions of the guilty inhabitants of the earth constitute the "second woe."

We call this the seismic period because the convulsive agencies are so active in God's double purpose to destroy the wicked and to prepare the

world for a period when there shall be no wickedness. Under these conditions the Euphrates is dried up (as a large portion of her sister, the Jordan, was dried up, probably in Abraham's time), and we know not how many other rivers besides, perhaps all of them. And under these circumstances, as we elsewhere learn, the Gulf of Suez will be obliterated and probably much ocean retrenchment take place. Every island will be submerged or otherwise changed, while the mountains will sink till they are adjusted to the level of the plain, which, though once a desert, shall then "blossom as the rose."

We must remember that we are now at the conjunction of the sixth trumpet and sixth vial, and the revelations are consistent when you can adjust the chronology. The angel who has sounded the trumpet is directed (ix, 14) to "loose the four angels which are bound in the great river Euphrates" (compare with xvi, 12), and the resurrected hosts of the Chaldeans, put (probably by clerical error) at two hundred millions, sweep over the earth, succeeded by earthquake and fire, and rob and burn the whore. We note particularly here that it is difficult, as we read this part of the history from several different standpoints, to draw a line between the sixth and seventh vial epochs, the seventh being so much magnified by song and prophecy, but having no important natural events to mark its beginning as Armageddon marks its close. But in x, 1-7, the predictions of the angel, commonly supposed to be Gabriel, are evidently made under the sixth, and in view of the seventh, and the episode of the little book is clearly symbolical of things still future; but

the symbol, the prediction, and the fact are all alike within the sixth epoch. Then (xi, 1, 2), the episodical and symbolical measuring of the city and temple with reference to its future concentric divisions by the earthquake (see xi, 13; xvi, 18, 19), etc.; then the narrative of the two witnesses, which is evidently predictive and not present, closing with reference to the earthquake, which is chronologically related to the foregoing, but may not immediately succeed. Nevertheless, in another picture, embracing xvi, 17-19, we have the dividing of Jerusalem and the destruction of Babylon brought clearly within the seventh epoch, and to all appearances immediately succeeding the pouring forth of the seventh vial, which carries us back again for confirmation to xi, 14, "Behold, the third woe cometh quickly."

The summary of inference is therefore that the siege, which is the great fact leading up to Armageddon, with its incidents, the testimony of the two witnesses and their recall to heaven, was within the sixth epoch, but signaling the pouring forth of the seventh vial "into the air," whereby the circumstances of the then existing period were carried forward and interwoven with the events of the succeeding one from which they were inseparable.

Now we will return to bring up the history of the leading agencies at work on the Satanic side. In chapter thirteen, we have the briefly told biography of the two beasts or powers, which is without date, save that the sixth verse intimates that the apocalyptic period may have been far advanced when the first manifestation of material agency was



put forth by "the great dragon" described in the preceding chapter. After the absorption of this first beast into himself again by "the great dragon" he puts forth another, whose characteristics stamp him as being religious, in contrast with the qualities of the first, which were political. This second embodiment had a distinct individuality, responsibility, and punishability, and was cast into hell, there forever to remain. See xix, 20. There now seems to arise another and contemporaneous one, called "the false prophet," literally a "man of sin," who stood before the inspired eye of Paul in character but without chronology. His relations to false religion are defined, but of his power we learn nothing save as we infer it from his separable personality and perpetuity; he shared the fate of the second beast and stands in the speculative predictions of our time as *the great captain of his age*.

Somewhere in the history this beast of false religion, Satan, is finally excluded from heaven. In the history of the Church found in the twelfth chapter we have a partial account of this most interesting event, and while his defection is recorded in the fourth verse as occurring before Christ was born his final expulsion from heaven does not take place till after the second period of the Church's history had begun, or, in other words, till after the second advent of the Lord Jesus. The remainder of the chapter seems to contain two conflicting intimations as to the date of his expulsion which I am at present unable to reconcile. The fourteenth verse would lead us to suppose that it was as soon as Christ had come again, while the twelfth



verse says, "Because he knoweth that he hath but a short time." If, possibly, the "time and times and half a time" of the fourteenth verse may, contrary to analogy, mean three hundred and fifty years before the millennium, that will reconcile all the difficulties, for it seems most probable that Satan's more active machinations on earth do not occupy more than two or three hundred years before the millennium. If we now turn to the ninth chapter, where John sees "a star fall from heaven," we probably have the expulsion in its historical relations. And to him, then or thereafter, was given the key of the bottomless pit. The earth was henceforward his home and hell his farm. We read in xx, 1-3, where he was confined to hell a thousand years, and finally in xx, 10, where, after so much of patience and respite, he is shut up again forever to remain there.

The very innocent idea obtains in the Christian Church that all the world will gradually be converted, and the peace and felicity of the millennium will be the natural outgrowth of universal righteousness. As there is no foundation for this in the word of God we suppose the earnest wish of well-intentioned hearts must have begotten the thought and nursed it to conviction. All God's endeavors to save men have failed. On this hypothesis the whole antediluvian world perished. On this hypothesis the Abrahamic race left the God-forsaken world behind them to perish, and carried the exterminating sword with them, or were preceded by the destroying angel till their persistent disobedience turned that sword upon themselves, and out of half a million

two men were left to represent the generations whose bones were bleaching on the sands. And this continued till Jesus said, "Behold, your *house* is left unto you desolate." From out of the moral pollution of worse than heathenish Catholicism came another exodus of reformation by the power of God, which soon began, like lost men, to move in a circle, till in all its branches Protestantism is moving, more or less rapidly, toward the hole in the pit from whence it was dug. Even the more democratic, the more active, and, therefore, better preserved branches, such as the Baptist and Methodist societies, present, especially in our cities, that most melancholy spectacle of rank luxuriance with rotten core. And we are far from feeling that we err in our judgment or presume in our speech when we say this, though Jesus did lay his hand upon the mouth of the man who asked, "Lord, are there few that be saved?"

We are one of those who conscientiously believe that the amount and purity of religion will increase with increasing intelligence, and possibly in an increasing ratio. But nevertheless the increase of unsanctified knowledge will increase wickedness, and the more knowledge a wicked world has the more bitterly will it hate God and the more successfully oppose him. Such has been the history of the world so far; such will be its history till a deluge of fire shall finally purge it more perfectly than a deluge of water did. And wide apart as are these two catastrophes, Armageddon resembles the last destruction of sinful men more than any manifestation of God's wrath that has gone before it in the

following particulars: The deluge, although it involved tremendous changes in climate, and atmosphere, and temperature, etc., is in some degree properly as well as popularly understood to have been simply for the purpose of removing bad men and taking a new start, and the meteorological concomitants are little thought of, little understood. And thus we understand the smiting of God's sword in every case, whether it be in an hour, as that of Sodom or Sennacherib, or like that of the Chaldean or the Ottoman, in the progress of the ages. But on the eve of the millennium, in which the whole policy of God is changed, there is wonderful concurrence in the full cup of man's iniquity and the necessity for the removal of the wicked lest the transformed earth should be cursed with his unfitted presence. Albeit, broad as the difference is, broader still is the resemblance, for from beginning to end they are but higher and more extended applications of "*the survival of the fittest.*"

We are not now arguing the necessity of a millennium, neither an "appointed time" for it, but for the sake of brevity must assume both. If then the millennium must be, and must be at the appointed time, this time will, according to the prescience and infinite wisdom of God, coincide with the culmination of man's wickedness, and justice will demand his destruction at the very time when his removal is most necessary.

Once more, Armageddon will not result in the destruction of all the wicked who are then upon the earth; far from it. This is evident from the fact that, at the close of the millennium, Satan, being

loosed, finds followers like the sands of the sea for multitude. There is no intimation, no probability, of widespread declension; no, the millennium period is full of sinners, but they cannot sin. It is not so much a probation during its continuance as a truce to overt sin and actual punishment, with reference to ultimate results; and the restrictions are divine and absolute. Who then are slain? Those who have taken up arms for Satan, who perish in their active opposition. The dawn of the millennium finds the world as the exodus left Egypt, *subdued but not converted*.

Before deviating to consider the Satanic side of the question we had reached the period of the siege, still within but near the close of the sixth epoch. We start again, therefore, the consecutive or divine history and prosecute it to its close, recapitulating only in the incidents of the siege.

At what time precisely the siege began we cannot say, save that it is not less than three and a half years before Armageddon; for that is the time allotted to the two witnesses.

As in all evil enterprises undertaken in the world, so in this: Satan and bad men busy themselves to secure certain ends, not knowing either limitations or results. God knew both, and marked their limitations by the measuring rod of John ii, 1, 2, and the result is in these words: "The second woe is past, and behold the third woe cometh quickly." We have not much of the history of this siege, but we have its incipency and the methods of its continuance in xvi, 13, 14, where the froglike spirits gather the nations to battle. We infer that the investiture



of the city is continued with presumption, but that its reduction is not urged with much vigor from the continued preaching of the two witnesses, although they defended themselves with fire, albeit Satan was exasperated because they were permitted to preach at all; for he is induced to return from the "four corners of the earth," where he had been recruiting and unifying his immense army to lead and direct an attack upon this hitherto insuperable obstacle in front. He seems to succeed, they are apparently slain, and their bodies lie exposed in the streets of that outer suburb given over to the Gentiles, while such telegraphy as we have never dreamed of flashes from pole to pole the intelligence that a great victory had been won by Satan over Christ.

It would appear probable that Satan had withdrawn, possibly with or to a large part of his army, for the ascension of the two witnesses was likely to be succeeded almost immediately by the earthquake, which, opening three concentric fissures, involved and imprisoned all between its second and third or outer one, killing the limited number of seven thousand, and so convicting the remainder, called "a remnant," as to bring about their immediate conversion. There seems to be two reasonable inferences—one, that the number immediately around the city was comparatively small, and the other that Satan was not caught between the two earthquake chasms. There is, no doubt, some continuance about the earthquake period at the beginning or in the continuance of which the seventh trumpet sounds, and foreseeing angels exclaim, "*It is done!*"



And truly *it is done* in the unchangeable purposes of God. This is the turning point in the divine ordering of this world's history with reference to its close. This is the intense moment to which the souls under the altar (vi, 10) have looked so wistfully, crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!" These are the souls slain in the persecutions which succeed the second coming of Christ. They are lonesome in heaven, since all other souls are gone, and again there is a resurrection of the just, called (xx, 5) "the first resurrection"—that is, *the first apocalyptic resurrection*.

When this crisis is past the world will breathe freer. The rest of God will begin to shine forth through his power, and the millennial earth will faintly shadow forth the new heaven and the new earth with its indwelling righteousness. There will be a calm evening, and then a gathering of clouds about the setting sun, a blazing up of planets that have never burned before, a going out in blackness of suns that have burned so long, a sudden combustion of this earth's magazines, and then upon the broad ethereal floats the ship that brings the long-sought *seventh day*, and God, the Infinite, shall enter into his omnipotent repose.

We have forestalled ourselves, and must go back to describe a battle, which is elsewhere styled "the marriage supper of the Lamb." The invitation to the fowls of the air to feed upon the slain is so evidently figurative as to give this cast of interpretation to the whole, and yet what can we make of Armageddon but an actual battle waged between

the legions of light and the powers of darkness to rivet the chains or break the manacles of sin, insufferable alike to the world's Redeemer and the world's redeemed?

One result depending on the manifestation of Christ's long-hidden power might be thus expressed in the thanksgiving of the elders: "We give thee thanks, O Lord Jesus, God Almighty, because thou hast manifested thy great power and reigned over the angry nations in thine anger and destroyed the destroyers of the earth, and above all that in thine infinite wisdom the time has come for the resurrection of the injured dead and the reward of their fidelity." It appears, therefore, that the subjugation of Satan and his removal from out of the intelligent universe is necessary to the enjoyment of the rewards to which meritorious Christians are entitled somewhere within the scope of divine dispensation, and the elders rejoice even before the blow is struck that the time of reward has come. This, however, appertains rather to the millennium in which it is done than to Armageddon, by which it is procured.

We know of but three epochs in the probationary life of Satan apart from its beginning and its close, and so we know of but three epochs in the probationary history of this world from its beginning to its close, and the essential relation between these successively is fruitful matter of speculation. Satan fell and the world fell. Satan was defeated at Calvary and the world redeemed. Satan was imprisoned at Armageddon and the world set free.

Whatever, then, may have been the arms and

methods of its warfare, one thing is clear, it is one of the sharp, decisive conflicts between the Saviour of the world and its destroyer. One characteristic marks alike all these contests, namely, that the sovereign power of the one is manifest while the very aggressions of the other are founded upon the forbearance shown toward him. God could have prevented the retaliatory act by which Satan involved the world in his own fall; Christ could have summoned twelve legions of angels or made Caiaphas and Herod go backward and fall to the ground, but he permitted the powers of darkness to reign. The great culmination of sinful powers at Armageddon the Lord Jesus could have prevented, or the destruction of Satan might have been made as complete then as later on. The reason for this can only be matter of conjecture to living men, but so much of this principle as is revealed to us in the description of Armageddon we will now consider and close.

The martial spirit of the age has been growing from year to year. It is not more than five years since the resurrected hosts of the Chaldeans swept over the face of the earth, slaying one third of its wicked inhabitants. Since then the world has seen nothing but civil war. The second beast had thrown off the mask and butchered the votaries of a false religion which he himself had imposed upon them. A stubborn reprobacy, a conscious blasphemy, marks the spirit of this wicked age as they stiffen their necks and harden their hearts and aggregate themselves against the impending ruin of the "*third woe*." The celestial city is now impregnable to assault; nevertheless they gravitate toward this com-

mon center and rendezvous, it may be on the often bloodstained plains of Esdraelon.

And on a higher plain there was a gathering of the clans that had a common Father, a single baptism, and the sprinkling of a common blood, that showed one cipher of the new name written on their hearts, one mark upon their foreheads, one sacramental purpose in their souls. They wear the sword of the Spirit and the helmet of salvation now, and bear the banner written of the Holy Ghost not long before, "*Blessed, from henceforth, are the dead that die in the Lord.*"

When a door was opened in heaven for John it was a rare thing, but at this time the relations between heaven and earth have become intimate. Stephen, being persecuted, saw heaven open and Jesus standing at the right hand of God, but his persecutors did not see him. But now it is only a crowning revelation when with reverberating thunder the shining portals are unfolded and heaven's vast drawbridge falls and links the earth. And over its sapphire pavement rides the imperial guard of God's Anointed One, the white-horse cavalry of heaven, to smite with immediate and unwonted "woe" the army of the aliens. The seventh trumpet has sounded the charge, and they sweep over the glistening drawbridge, in the light of God's omniscience, to leave on Armageddon the shadow of the world's "*third woe.*"

The poetic imagination need not fear—the Holy Spirit of the Apocalypse did not—to present, in glowing grandeur of the storm that darkens the day or the lurid levin that reddens the night, this tre-



mendous conflict on the fair bosom of the earth which is to be the dower in the approaching "marriage of the Lamb." Over the heads of the advancing host the cloud that curtained the retirement of Israel from the Red Sea and enveloped in fiery gloom the trembling sides of Sinai portends the wrath of God and hides the dread artillery of heaven. Has Milton written aught of the fallen angel that is not realized in the desperate courage of such an hour as this? But he who "went forth conquering" went forth "to conquer," and this is that day of conquest when the horses' bridles dip in the ensanguined wine-press of the Son of God "by the space of a thousand and six hundred furlongs."

And now ride forth the milk-white squadrons of the skies; these wore the white ribbon in the earth below; they "kept themselves unspotted from the world;" they "washed their robes and made them white in the blood of the Lamb;" and now they are clothed in fair linen, fine and clean. It is the labor of our lives to weave the robes in which we ride by Christ, "our righteousness." Of him it must be remembered that through all the centuries he had never assumed the glories of his higher state, but had been content, in humble grace and beneficent presence, to dwell for fifteen hundred years amid his followers, more and more constantly with living men, according to the development within his Church. But now the time has come to assume that glory fully which was faintly adumbrated when John and Peter were with him in "the holy mount."



All concatenations culminate in the all-seeing, over-reaching providence of God ; witness the concurrence between the divine and human side of Christ's crucifixion. So now Satan's "grand army of the Jordan" is moving down, full of fatal presumption, fiery zeal, proposing to take the celestial camp by storm (but God disposeth), really to meet the punishment decreed. All things are ready. It is the seismic period, and a thrill is felt along the earth. The cloud rends up as rent the temple's veil ; and who is this that orders "Charge?" A warrior among men, of august port and martial bearing, armed cap-a-pie, is grand to look upon, but who is this? Is this He who, when we fell, went forth on his "white horse," and has "his bow abode in strength?" And "conquering" is he now "to conquer?" It is he.

Resplendent in the glory he "had with the Father before the world was," "The Word," who "was made flesh and dwelt among us," by whom and for whom the worlds were made, comes now to claim his own. He must "subdue all things unto himself," must "reign till death and hell are cast into the lake." He "hath taken to him his great power." He shall "destroy them which destroy the earth," and "rule the nations with a rod of iron."

He rides the conquering white horse with majestic mien. Upon his royal brow is crown on crown, for he is "King of kings," and on his crest is intertwined that curious device of nails and thorns and cross and mystic name in bay and laurel and besprinkled blood. For "with his blood he purchased me." He is the "Lamb of God," "The Lion

of the tribe of Judah," "The Faithful," and "The True."

His flaming eyes look in consuming wrath on guilty man and Satan, man's eternal foe. In righteousness doth he judge, to whom "all judgment is committed," and of the will of God make war till "every knee shall bow and every tongue confess;" and all save God, the "All in all," must be put under his feet, for he is "Lord of lords."

Upon his crimson coat, and blazoned in the light that smote Paul blind, shines forth the primal name that marked "the Son" e'er worlds were made, "the Word of God," of whom the Father said, "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession;" "The beginning of the creation of God;" "The first-born of *every* creature;" "The express image of his [Father's] person;" "The brightness of his glory;" "The heir of all things;" "The author of all worlds," who took upon himself our likeness "and became obedient unto death," that he might bruise the serpent's head and "destroy him that had the power of death." "This is he that was with our fathers in the wilderness." Abraham saw his day, and Moses met him in the burning bush and heard him declare his name, in the eternal self-consciousness of his divinity, "I am."

This is one day of his wrath, and who shall be able to stand? From out the serrated edges of the advancing cloud whose fulminations seem to burn in ice shoots the fierce lightning, and with it comes

in rounded balls of hail the missiles of his wrath. Who can stand? The stern blasphemer turns and raises his clinched hand to heaven, an ice ball of a talent's weight strikes him in the forehead and he is food for the invited fowls. All things are swept before the conqueror that day. He has "taken to him his great power," and the naked souls beneath the altar rise and stand upon the threshold to see their wrongs avenged that day. 'Tis done! The trembling earth has shaken her guilty cities down; her chasm mouths have swallowed up innumerable dead; her sunken mountains are the sarcophagi of guilty grandeur; the retiring seas have buried unhallowed commerce in the main; the storm of God's wrath has washed the stains of guilt from earth's fair face, and the sun of the millennium shines on more than her primal beauty, as the matron is lovelier than the maid.

We feel in duty bound at this point to call attention to the fact that at the end of this struggle "the beast" (second beast) "was taken and with him the false prophet" (image of the beast). See xiii, 15. "These both were cast alive into a lake of fire and brimstone." And let the careful reader observe (xx, 10) that they preserved in perpetuity their personality.

Such is our treatise on this much-talked-of epoch in apocalyptic history, from a martial point of view. We will give another aspect of the era so important to the Christian world, and so close. We assume that there needs no argument after comparing xix, 9, with xix, 17, to prove that this victory over Satan is, in its other aspect, "the marriage supper of the Lamb."

The relation which these two events bear to one another, and in the latter aspect to some great change in the divine economy, becomes a matter of careful consideration, and without a question we state it propositionally to save the reader's time. Some new relation is contemplated, for otherwise the Lamb would now be married to his "wife." The turning point is evidently the occupation of the earth by Christ and his Church. For fifteen hundred years the relation of Christ and his followers to earth or heaven has been left equally without revelation, and the relation of the Church to Christ is given in these words only, "ever with the Lord." But now the world is being made ready for their joint occupation, and it is fitting the celebration of this marriage should take place before they enter upon the serener joys of their new home.

The first intimation of this we find in the song of the elders (xi, 17-19), where they thank Christ that he has "taken to him his great power and reigned;" "that it was the time to judge the dead," that is, to meet the demands of those souls who in vi, 10, cry, "How long, O Lord, dost thou not judge?" etc.—a time for the distribution of rewards (which from the time of Adam had not taken place), and for the opening of the temple in heaven wherein was the ark of his testament (which we have not yet learned to understand, but we find it related to this period).

In the fifteenth chapter we have the same things more comprehensively set forth, with another reference to the condition of the "temple in heaven," which seems to be a gauge to the progressive ful-

fillment of the plan. Passing over chapters xvi, xvii, and xviii, which are themselves but an extended history of the preparatory process, we come to the great song of "much people in heaven" (reasonably the righteous dead of the apocalyptic period) (xix, 1-9), proclaiming the groundwork of their joy, in God's righteous judgment, in the more absolute reign of Christ in that judgment (which is comprehensive of Armageddon), and in the preparation for the "marriage of the Lamb" and the grand concomitant privilege of the Church, now to array herself in the clean white linen of her own righteousness.

Thus ends the description of the wedding which precedes the account of the battle—nothing rare in Revelation—at the end of which John, overpowered with the sight, would fain have worshiped the angel. But the angel forbade him, declaring, "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus." He was but another servant, of an earlier date in the household of God, who had long since realized that "it was better to depart and be with Christ," who was in condition to enjoy the direct "testimony of Jesus," which makes the revelation of future events but as the relation of what our friend has told us.

The next mention we have of the condition of the Church is in xx, 4: "I saw thrones, and they sat upon them, . . . and I saw the souls of them that were beheaded for the witness of Jesus, . . . and they *lived* [in their bodies] and reigned with Christ a thousand years." Here is location—on the earth—and condition of resurrection attributed to those



who shortly before this time said (vi, 10), "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" And these *live* in whatever may be the nature of Christ's life, and *reign* in whatever may be the nature of his government, with him "a thousand years." Does not this alone fulfill the promise of John xiv, 2, 3, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also?" *Has there been any place prepared heretofore in heaven that meets all the conditions of this promise?*

This is not "*the end*." These thrones, on which the saints sit down with Christ, are no part of "*the new heaven and the new earth*," for therein "*dwell-eth righteousness*"—*only righteousness*, and no seats of judicial government are needed there. But, nevertheless, this is a tremendous culmination. The ensanguined close, on the one hand, of a long, dark period, on the other, the dawning over the earth of a long, bright day such as she has never seen since the shadow of sin first fell on her fair face. "The marriage of the Lamb" has come, and Christ and his bride take possession of the home they will never leave again. 'Tis true, the lightnings and darkness of the "little season," with the fury of the summer's thunder storm, must still come upon the earth, but "the Lamb's wife" hath made herself ready; the Church of Jesus Christ has come back home to stay; so it is appropriate that after the customs of ancient Judea the long espousals end now in the wedding celebration. The world is *the*

*dower of the bride*—it was purchased for her—the millennium *her honeymoon*, and the earth, already partially remodeled, *her eternal home*.

As we are now at the transition period the things that are being done involve in a more than usual degree the interests of the future. Napoleon, when overcome by the power of Great Britain at Waterloo, was placed on lonely seagirt Helena *for the peace of Europe*; when the battle of Armageddon ends in the rout and death and capture of those that hate God, Satan does not seem to have been taken at the head of his army; nevertheless the sequel with regard to him is told. A commissioned angel, having the key of the “bottomless pit,” lays hold upon Satan, and with the great chain of God’s immutable purposes binds him “a thousand years.” And the pit is again unlocked and he is cast in and “shut up;” as a sailor would say, “the hatches are battened down.” And a seal is set upon him. Yes, he and Caiaphas set a seal upon the Saviour’s tomb, lest, said they, “his disciples come by night and steal [that deceiver] away.” But hear what God says: “Set a seal upon him, that he deceive the nations no more till the thousand years be fulfilled.” This is not for the peace of Europe for the fourth of a century, but for the peace of the world for “a thousand years.”

God in his sovereignty does not stop here to defend the punitive justice of what he does, but kindly reveals to us his purpose in so doing, “that he should deceive the nations no more.” In the beginning of our race one rode forth from Satan on a “red horse,” and his commission was “to take peace

from the earth;" but now "the red horse," the "black horse," and the "pale horse" will all find refuge, with all evil things, in hell, whose vaults are locked "a thousand years."

Armageddon presents the second example out of three where the world at large grows so wicked as to provoke its own destruction. There is progressiveness even here. The first destruction of men found them passive but corrupt, and left the globe a fit theater for man's struggle after supremacy—over its fierce creatures, fallen like himself; over its heat and its cold, its miasm or its sterility; over its ocean depths or cloud-capped heights, its mineral wealth or its metallic power. The second is when those conquests have reached their greatest height. How far man's intelligence may be made instrumental in bringing about the recovery of the earth from the results of the fall who can tell? Let the speculative man think along this line. Every man that plants a tree where there was no tree before, that sinks a well-shaft where there was no water before, manifestly contributes so much toward that change which shall make "the [erst] desert blossom as the rose." It is a reasonable conclusion that human intelligence, virtue, power, wisdom, and wickedness will have reached their acme when the hair-suspended sword falls at Armageddon.

The third is when the one thousand years of the world's second paradise shall have passed, when the result shall have been demonstrated and "the end of the days" attained, for "at the time appointed the end shall be;" the result demonstrated is that a thousand years of paradisaical invitation has not

induced the world to come to Christ; the turning point is when all the unconverted men of the world as a unit have taken up arms against God. The immediate destruction of the wicked shall then mark the end of the sixth and the beginning of the seventh or sabbatic period. So, returning to our text, the end of apocalyptic chastisement and the beginning of millennial paradise shall be marked by the battle of Armageddon, the "*marriage supper of the Lamb.*"

## PICTURE X.

(Chapters xviii and xix.)

PROBABLY the greatest problem, after all, presented to the student of the Apocalypse is the metropolis of sin. That a great city is presented to John in his visions of the future is evident, and these are its characteristics : It was the seat (capital) of the beast (xvi, 10) ; it was a great city (xvi, 19, also xviii) at large, and, as large cities have ever been, it was the sink and center of aggregated wickedness, the wickedness of the kingdom of the beast, concentrative of iniquity, radiative of sin, an embodiment of infidelity and false religion personified as "she," the Church (see xvii, 18), and inscribed as a title on the forehead of the great whore (xvii, 5).

That this is to be a commercial city seems to be evident, and we cannot shake off the idea that it is to be literally maritime. It is this very fact that makes the description inapplicable to Rome or Jerusalem as cities ; and the wealth, luxury, licentiousness, and diversified criminality so vividly described by successive angels reminds us so forcibly of all that we have ever known or seen or read in history or story of seaport towns and great commercial centers.

There are several points in the declaration of her destruction, and the directions given, of which we



cannot forbear to speak here, though they belong very properly to the essay on Armageddon. We begin with that part of the declaration of the second angel (or voice, possibly of the Holy Ghost) found in verse 10. The "one day" of verse 8 is here reduced to "one hour," the first a year, the second a month—the preparations for her reduction being made within a year, the work of her destruction being accomplished in a month. The sudden and summary nature of this retribution is worthy of consideration.

The last declaration of the "voice from heaven" is to the effect that God had, in the destruction of Babylon, avenged the holy apostles and prophets. We appreciate the doubts and questions that will arise in the minds of thoughtful readers, but how are we to resolve those doubts? Not more than two of the apostles were slain in any one city; of the prophets, literally, very few ever lost their lives outside of Judea. We can see no better interpretation than this, that upon some great representative city in that dispensation fell an aggregated malediction, as upon Jerusalem in the beginning of this. See Matt. xxiii, 25.

Linked with this is the passage, "Come out of her, my people" (verse 4), the first words uttered by this "voice." The exact parallel between this escape of God's people and their escape from Jerusalem will arouse anxious thought in the reader's mind, but of course the probabilities are all on the side of the literal again, for if this were a metropolis it is natural that many Christians should be living there, and that in the intimate relations then exist-

ing between heaven and earth they should be duly warned to make their escape. On this eighteenth chapter we have not much to say in this connection, because it is part of the campaign of Armageddon, giving particulars as to the condition of Babylon and her destruction at that time, one or two years before the millennium. Its connection with the campaign we will discuss in the essay on Armageddon.

The "remembrance of her iniquities" reminds us of the fact that there is a principle of justice underlying revenge and a similarity to revenge in even-handed justice, and the only reason why man is not permitted personally to administer it is because his fallen nature incapacitates him to do so. But when God says, "Render unto her double" the administrative part is his, and the men who execute the plan are as free from responsibility as the sheriff at an execution.

The declaration that her plagues, death, mourning, and famine will come upon her in one day will mislead you if you do not bear in mind that this day is either one year or two years, and that it terminates in some closer investiture, storming, or what not, that occupy "one hour," that is, thirty days (verse 19, last clause).

The inventory of what this great commercial city traded in is subject to an unchangeable principle with the Holy Spirit of inspiration, namely, that all communications to prophets are made through such knowledge of natural things as they possess, and by them correspondingly conveyed to others. To make ourselves understood, if John had been directed by

the all-knowing Spirit of God to say that Babylon dealt in fine cutlery, improved firearms, or general railway supplies, it would have wrought absurdity of which the infinite wisdom could not have been guilty, being applicable, not to the time in which it was written or the time in which it shall be fulfilled, but only in our time. All prophecy, in the infinite wisdom of God, is conveyed in language intelligible to all generations, and the subject-matter is not susceptible of any expansion in itself, but the enlarged appreciations of men make it appear so.

We are told that the prophets referred to in verse 20 and other parallel passages are exclusively those of the New Testament, which, most likely, is true, but the concluding one, verse 24, reminds us forcibly of words spoken by Jesus: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."

Entering upon the nineteenth chapter we note that it opens with one of a series of praise services in heaven. Seven times do these remarkable pictures within pictures present themselves in the development of this wonderful revelation wherein different portions of the heavenly host unite in tributary worship. Having reached the last but one in the series we will take this opportunity to subjoin a table, chronologically arranged, and a few comments in a separable essay.

And now to return to the nineteenth chapter. The eighth verse of this full and remarkable chapter requires particular attention as to its theology,

especially on the part of our Calvinistic brethren. Whatever may be said of works anterior to salvation, and of their relation thereto, one thing is clear, in the light of this text, after salvation shall have been achieved, when they shall have "washed their robes and made them white in the blood of the Lamb," then the "righteousness of the saints" shall constitute the fine linen, "clean and white," in which the Church shall array herself, by the divine permission, for nuptials with her Lord.

Between the acts the conversation of John with the angel occurred. Now heaven opens again for procession of a pageant more magnificent than we have yet seen. He of the white horse, of whose riding forth we read in the fourth chapter, having spent the ages in "conquering," now comes forth to "conquer."

In the early ages of the world He had walked with men; his steed awaited him beyond the Euphrates when he walked in Eden in the cool of the day; Cain's passion-blinded eyes saw him not when that horse's noiseless hoofs paused by the side of fallen Abel, and that gentle spirit leaped upon the withers of the white horse, the first to pillow his head upon a Saviour's breast, the first transplanted one to found a colony in heaven. The bridle rein of that white horse hung on the Saviour's arm as Enoch walked with him (God), and the steed neighed proudly when at last Enoch mounted him "and was not, for God took him." That white horse pawed the cloud, and the lightnings of his "neesings" fell to earth as the diluvian tidal wave swept round and round the globe, and naught survived of all that had failed to follow him.

He of the white horse rode over into Mesopotamia twice after that and urged a "friend," named Abram, to emigrate, and took him to the bank of the great historic river ; and there he stayed a while to work, and think, and graze his flocks, and there his father died ; and then he followed the rider to the land of his countless progeny and the fulfillment of his predicted destiny. He left the white horse and walked across the plain of Mamre to visit Abraham, but rode down that evening after his attendant angels, and shrieking Sodomites saw the white horse amid the judgment fires that night, and when his hoofs paced sadly up the Jordan's course the following morn it had been appointed that noble river, till the Millennium dawn, to flow into the Dead Sea depths of sin's dark sepulcher. The white horse stood across the Jabbok that memorable night and wondered why his " Master " strove with any mortal man, but patiently awaited till he bore the news that " Israel " had prevailed with God.

The story cannot all be told. There came a time when Logos was the " Son of man," when weak and weary, dismounted, hungry, and forlorn, he met in single combat the arch fiend mounted on the black horse of famine and wielded a " sword " the Spirit gave him, " the word of God ; " and in that battle of the wilderness there was exemplary overcoming ; and to " him that overcometh " there was furnished " hidden manna " from the Commissariat on high. There came a time when he bared his human soul to the lightnings of his Father's wrath ; and can we wonder if the white horse reared madly when he heard his Master's piercing cry, " My God, my



God! why hast thou forsaken me?" But it was not long until, as the first breath of coming day swept over Gethsemane, he stood by Joseph's tomb, approaching his nostrils close to Roman guards, lying as dead men on the graveled walk. Lightly his Master mounted him in that gray dawn—the morning of the world's emancipation—and the keys of the grave were in his girdle, and his lariat dragged henceforward to the "lake of fire," "the body of this death."

The white horse learned his lesson of the resurrection well; when "the devil disputed (with Michael the archangel) about the body of Moses" he said, "Ha, ha!" and bore that body, Mazeppa-like, to his own home. He was harnessed, while the flames played over his white sides, to that chariot of fire that bore Elijah over the resurrection line to glory. The Spirit led him to Joseph's sepulcher, and his instincts lead him wherever lie the sainted ones "which sleep in Jesus."

But now that "time" has past, and "times" have past, and the "dividing of time" has past, and the impatient souls under the altar have cried, "How long, O Lord, how long?" and the cup of man's iniquity is full. Up rises the portcullis of heaven's battlements, and in righteousness rides forth the "faithful" and the "true;" his eyes flame with love to man and hate to sin; his head bears the crown that he has won and the crowns that he will give. Wellington was the hero of Waterloo, and Washington of Valley Forge; but who shall name this Man? Of all in heaven he only wears the crimson vest of Calvary; and on the crest of his

glory, now resumed, the changeless "Logos" gleams in imperishable Greek, and the armies hitherto in heaven follow him on horses white like his. Their linen robes were woven fine by grace, white in purity, clean in obedience, and as they ride we count them, fifty thousand, one hundred thousand, one hundred and forty-four thousand ; this is the imperial guard that leads the countless hosts of heaven.

Sharp is the destroying sword of his omnipotent word, fierce the united wrath of the Father and the Son, unimpeachable the title on his banner now, "King of kings, and Lord of lords."

We leave the rest of this chapter to be woven into the warp of Armageddon.

## Abstract Treatise.

## PROPHETIC PRAISE.

THESE services of praise divided between heaven and earth, embracing, first and last, all that is good in the universe of God—pregnant with theology, and unfolding, from epoch to epoch, the revelation of the divine purposes as in progressive ages they culminate in this era and in that. These mirrors in the pictures of the future ages deserve, we think, more than passing mention.

We therefore renew the chronological table for the convenience of the reader, desiring to make these essays as independent of the text as possible, and seek by particular comment upon each song to commend its teachings to the reader. A. P. stands for Apocalyptic Period.

			YEAR.
First example,	4,	8-11 .....	1 A. P.
Second example,	5,	8-14 .....	2 A. P.
Third example,	7,	9-12 .....	1497 A. P.
Fourth example,	11,	15-18 .....	1498 A. P.
Fifth example,	14,	1-8 .....	1498 A. P.
Sixth example,	15,	2-4 .....	1498 A. P.
Seventh example,	19,	1-8 .....	1500 A. P.

## COMMENT ON FIRST EXAMPLE (iv, 8-11).

This is praise on general principles. It is offered, you observe, only by the intelligences immediately around the throne. But if we fail to appreciate "*Him that sat on the throne, who liveth forever and ever*" as the second person in the adorable Trinity, we shall fail to catch the exquisite delicacy of its symbolic teachings, for it would not be said of him

(“ *which was, and is, and is to come,*”) if it were not so. Therefore is it that the casting of the elders’ crowns before him has such beautiful significance, for the prophets that went before him prophesied of him, and the apostles that came after him proclaimed his Gospel. The chief purpose of the whole symbolical representation is that the glory of the world’s salvation may center upon him: *and the glory of the world’s salvation is the theme of the Apocalypse.*

COMMENT ON SECOND EXAMPLE (v, 8-14).

Since the previous act of adoration the Lamb has been introduced into the heavenly tableau, and now the intelligences and representatives immediately around the throne prostrate themselves before the Lamb and offer him as incense “the prayers of the saints,” who are now introduced as singing their new song, “Thou art worthy,” etc. The latter ground of congratulation, “*we shall reign on the earth,*” is prospectively introduced, for as yet its fulfillment is in the far future. And now the angels who circle around the throne and its immediate attachments, being millions in number, take up the glad refrain and offer their tribute to the Lamb who is God in Christ and Christ in one revelation of himself, much stress being constantly laid on the fact that it was an efficacious revelation of himself as the “*Lamb of God that taketh away the sin of the world.*” And, lastly, the secondary creatures of earth, air, and sea, indorse what Paul has said of them (Rom. viii, 19), “*For the earnest expectation of the creature waiteth for the manifestation of the*

sons of God," and ascribe "blessings and honor, power and glory to him that sitteth upon the throne, and unto the Lamb forever and ever." Let the reader still bear in mind that "him that sitteth upon the throne" is identical with "the Lamb," worshiped equally as *He who created all things for his pleasure* and *He who redeemed us to God by his blood*.

Here we would pause and call the reader's attention to the prophetic nature of this praise. In the first place, as to its literal chronology, it is eighteen hundred years since this revelation was made, and it still may be said, "*The whole creation groaneth and travaileth in pain together until now.*" And not only so, but in apocalyptic chronology the Lamb is represented as only having taken the book into his hand, and not having, as yet, opened it. So in verse 10, while the redeemed declare themselves "kings and priests," or, if you prefer it, "a kingdom of priests," there could be no realization of such a condition of things short of the millennium. It had not been reached in the apocalyptic unfoldings, and was literally removed from them, as we suppose, not less than four thousand years then, not less than two thousand now.

#### COMMENT ON THIRD EXAMPLE (vii, 9-12).

The seventh chapter opens with these words: "And after those things I saw;" but that does not put the things which he then saw after the date of what he had already seen, for he had seen a picture of the end. It is therefore manifest that the chronology goes back, but to what point?



It is fair to assume that the Jewish nation has never been—will never be—in a position to furnish one hundred and forty-four thousand guileless Christians till after the national conversion, which cannot, in the nature of things, long, if at all, precede the millennium. Then, moreover, confirmation is found in the fourteenth chapter, where the same men are referred to as Christ's newly elected bodyguard, about the time of the destruction of Babylon. The point of time, then, is just upon the eve of the millennial reign, and the fact first claiming our attention is the universality of Christian sympathy, the essential unselfishness of Christian joy.

The men who were redeemed, chosen out of a nationality, had their own reasons for praising, and in due time they do so. The nation honored by the selection from her ranks had reason to rejoice; other Scriptures teach us that she will. But this is a picture of the spontaneous, tumultuous pouring forth of joy, in song, by the great product of the furnace of affliction in all ages and of all lands.

"The Lord our God is one God," according to the stern monotheism of the Jew of ancient or of modern times, is not the burden of this song. Salvation is attributed to that personality of God manifested in the Lamb that redeemed them. He is in a certain distinguishing sense "our God" to them, and in these revelations is ever seen "upon the throne of his glory," and the "Lamb"—the manifestation of his mediatorial relation—stands ever before him that the two relations of Maker and Redeemer may be praised at once.

This picture evidently belongs to that group of scenes and songs which swing upon the pivot of Armageddon, and are introductory to the millennium. All is still future; all the rejoicings are anticipative. Yet they build their prophecy, their ecstasy, their gratitude alike on the immutability of God.

But in those immutable purposes of God the time is at hand for God the Father to give to God the Son "the heathen for his inheritance and the uttermost parts of the earth for his possession," and "*the redeemed of the Lord say so.*" There is a new significance now about living with as well as reigning with Christ. The thousand years of keen but grand employ governing the world against sin in conjunction with Christ—who would not shout!

Here comes, in the divine plan, the distribution of rewards. Heaven cannot be construed into a reward, neither can one man have more of it than another. The millennial work is that in which men are to take their stand according to their merit. Well may the elders say (xi, 18), *The time is come that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small or great.*

The first step is to select from the Jews (probably living Jews, they having returned to Jerusalem) one hundred and forty-four thousand—which you can receive as a definite or representative number, we have no means of determining that—who, in consideration of their purity and devotion, were called to a high and an unalterable estate, for they are sealed.

Another contemporary feature in the picture, whether in the fact or not, is the introduction, before the throne of God, of an innumerable throng of all ages who had come out of great tribulations in white robes of their own practical righteousness, and with the bestowment of victorious palms. The angel said, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb," "therefore are they before the throne of God," [therefore] "serve him day and night in [the services of] his temple," the temple being emblematic of the relation between heaven and earth in this period, [therefore] "He that sitteth on the throne shall dwell among them." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

Returning to the praise; the praise of the exalted Jews and all interested in them is deferred, but the innumerable multitude of all kindreds break forth "and cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." This is obscure as to our grammar, but the meaning is plain enough. They ascribe the glory of their salvation to God and to the Lamb; and the angels, who had gathered round the throne desiring "*to look into*" these things, and who had never fully understood salvation until now, echoed and re-echoed with extended outburst, "*Amen! Blessings, and glory, and wisdom, and thanksgiving,*

*and honor, and power, and might, be unto our God forever and ever. Amen !”* •

We invite your attention to the following question: Were these people of all nations gathered out of the world at the second coming of Christ or at the close of the fifteen hundred years of plagues and sufferings between that time and the millenium, and therefore in the first apocalyptic resurrection?

COMMENT ON FOURTH EXAMPLE (xi, 15-18).

The signal for this triumphant outburst in heaven is the sounding of the seventh and last trumpet. The reader will readily recall the declaration of the “mighty angel” (x, 7), “*But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*” This gives us the key. Paul says (1 Cor. xv, 24), “Then cometh the end,” therefore, whatever this “end” is, it has been attained, that is, practically; the shout is always raised in heaven when the divine purpose is announced; they celebrate the coming event while they compliment the infallibility.

“The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.” The rendering is our own; but no scholar will object to it now we have secured the clew. The finishing of the mystery—the end—is the changing of all that has been heretofore subject to sin and to Satan, to nature and to man, into that perfect and universal kingdom of the Lord Jesus Christ which was the ulti-



mate end of the original plan. We do not mean that there is not an eternity beyond this end, but we do mean that this melancholy episode of sin and probation which has broken into creative eternity comes then to its happy termination, to its final close.

Yes, to its final close. Yet, as the seventh trumpet covers all the period from Armageddon to the judgment, there is a sad break in the final destruction of the impenitent. But the assumption of this triumphant song is that *the gathering together of the nations which are in the four quarters of the earth, when they go upon the breadth of the earth and compass the camp of the saints*, is but a rebellion which disturbs, but in nowise dispossesses, the divine King who still reigns upon the earth.

The elders were men, not angels. Through their representative relations to earth and nearness to God they are ever in a condition to know more of these things than the angels who desire to look into them. And now, therefore, in their magnificent relations to the whole subject of apocalyptic revelation they may well say, "*We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken [art taking] to thee thy great power, and hast reigned*" (hast begun thine unending reign).

We would stop here, but cannot. They proceed, in their song, to say, "The nations were angry," but in vain, "and the time of thy wrath has come," and not in vain, and the time of the—apocalyptic—dead has come, that "thou shouldest avenge them," and the time for distributing rewards to the greatest



of the prophets, to the "least of these thy brethren," and "for the destruction of those"—whether bad angels or bad men—"who have so largely destroyed the earth."

And then the song glides into historic prediction of earth-opened "ark of the testament," and the "lightnings," and the "great hail" of the fast-approaching "Armageddon."

COMMENT ON FIFTH EXAMPLE (xiv, 1-5).

The first question is, Who were these singers whose song was peculiar to themselves? Let us build the inferential argument as concisely as possible.

The place was Mount Zion, the place (we will learn to understand some day) where God's temple was, where God dwelt in the midst of his ancient people. Volumes have been written on the Jewish appreciation of God's dwelling place with them, and still we cannot understand it, but there it was.

The Lamb stood there appreciated at last as "*the Lamb of God*" and "*the Lion of the tribe of Judah*." There stood with him "one hundred and forty-four thousand, his Father's name written in their foreheads." Now let us turn to vii, 1-4, "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

"And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying,

Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."

"And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel."

Can anyone doubt that these are the same men? This is after the resurrection of the righteous at the coming of our Lord and before the millennium, and therefore these were selected from among living men. Not necessarily at one time (the disciples were not), and their definite or indefinite number, their actual or complementary proportion, does not demand it.

They were redeemed (this is ultimate salvation with its spiritual body) from among men (living men), their still remaining contemporaries. They were called to a peculiar relation, to "*follow the Lamb whithersoever he goeth*," to be his bodyguard.

Of men resurrected at the coming of the Lord it is declared they shall "ever be with the Lord;" but of these it is affirmed that they were redeemed from among men, making their selection from among good men the reward of their peculiar holiness, for they were *guiltless* and "without fault before the throne of the Lord." "They were the first fruits unto God" (differing from Abraham, Isaac, Moses, David) "and the Lamb," differing from John, Nathanael, Peter, Paul, in that they were first fruits to both God and the Lamb, and that after the Jews had learned to say, "*Blessed is he that cometh in the name of the Lord*." And they differed from all that

had gone before them in that they were a body of translated men; hence theirs was a new song and none but they could sing it, but the refrain came from heaven as the concert of the cataract with a basso like deep thunder, and anon the sweet melody "of harpers harping with their harps." These pæans of praise were in honor of the royal Commander of the white horse cavalry preparing now for the august charge of Armageddon, and using for the occasion the appropriate *anthem of the first corps*, and the sonorous refrain was the voice of the angel echoing through the firmament, "*Fear God and give glory to him; for the hour of his judgment is come.*"

COMMENT ON SIXTH EXAMPLE (xv, 2-4).

The ground of this congratulation is *revelation in result*, and the subject of it is *success*. It is a chaste, meek, and deeply grateful song of thanksgiving. It is one uniform feature of these tributary occasions that in point of time, or presentation, they always anticipate; after the account of the thanksgiving you may always look for the fact. The characteristics of these redeemed men who stood upon the amber sea were these: they had been living men during some part of the past twelve or fifteen hundred years, struggling with the oppression of the "*beast*," and the "*image*," and the temptations of his "*mark*," and the *number of his name*." They were, in other words, the fruit of that first apocalyptic resurrection, mentioned in the twentieth chapter, fifth verse, who "were beheaded for the witness of Jesus, and for the word of God," and "lived and reigned with Christ a thousand

years." The significance of that song is this: Through all their lives they have seen the providence of God working up into new life, his relations with his ancient people, and now the union of Moses and the Lamb in the approaching millennium is about to be fulfilled, and of that feature they sing, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name?" Of the gathering of the nations to him and the rule of "*the rod of iron*" they say, "For all nations shall come and worship before thee; for thy judgments are made manifest."

COMMENT ON SEVENTH EXAMPLE (xix, 1-8).

There is no denying that Armageddon is "*the marriage supper of the Lamb*," and therefore that the union, not metaphysical only but true, though mystical, between Christ and his Church is co-eventual with the millennium. And this period is not as the honeymoon of men is, but as it ought to be, a brief preparation for the never-ending joys of connubial relation.

We have elsewhere spoken of the judgments of God as they appear to eyes unjaundiced by prejudice and unconstrained by the bias of depravity. In this accepted service of praise there is an indorsement of the "vengeance of eternal fire," and, with curious continuity of thought, linked on to the narrative; for while not more than a year seems to have elapsed since the destruction of Babylon, yet it is said "her smoke rose up forever and ever."



There is always a new agency or quality introduced into each succeeding tribute of praise ; in this case a voice proceeding from the throne—surely that of the Holy Ghost, in his inciting agency—exhorts to more extended worship, and the response is as “ the [roar] of many waters,” and “ the voice of mighty thunders ” rejoicing in a fact, which is the essence of congratulation—“ *The Lord God omnipotent reigneth !* ”

The burden of the song which they improvise gives us the status of the singers and the key to the occasion ; as also some theology, for the benefit of those who are willing to receive it *directly from heaven*. It runs as follows : “ Let us be glad and rejoice, and give honor to him ; for the *marriage of the Lamb* is come, and his wife *hath made herself ready*. And to her was granted that she should be arrayed in fine linen, clean and white ; *for the fine linen is the righteousness of the saints*. ”

The Antinomian proclivities of some branches of the Christian Church are here denied and rebuked as clearly as God can put it by the word of inspiration. And the yearning of the humble Christian's heart to weave into the tapestry of daily life some snow-white, blood-washed threads to grace eternity meets the divine response, the gracious consideration of the pitying Father and the loving Christ. Yea, it was ever the purpose of God from the creation to the fall, from Adam to Moses, from Moses to Christ, from Christ to judgment, that while all that was *sinister* should be consumed as “ filthy rags,” all that was *sacred* should be personal and inalienable, “ for the fine linen *is the righteousness of the saints*. ” “ Let God be true and every man a liar. ”



## PICTURE XI.

(Chapter xx.)

IT seems very evident that we, as Gentiles, magnify the millennium out of due proportion, as we have also put it out of due place. Could it be possible for the Jew, in his present estate, to appreciate a condition of conversion and restoration, he indeed might extol this period in such language as the ancient prophets used. But to the Gentile it is not that end and consummation which popular opinion makes it, and to the genuine Christian philosopher it is but one of those stages through which he proceeds from glory to glory.

Six consecutive verses only out of twenty-two chapters which constitute this book are devoted to the outlining facts of this period. These we briefly consider. Satan, for reasons which are not given here, is bound, and "shut up" to the end that he, who "was a liar from the beginning," "should deceive the nations no more," which sheds some light on the character of this personal enemy of God and man by declaring that he shall "deceive the nations no more" till the thousand years be fulfilled, "and after that he must be loosed a little season"—for what? Evidently to deceive the nations again. Then he is constitutionally and always a deceiver, as much so when he is shut up as when he is turned loose.

The incarceration of Satan is, however, not the ground of the popular opinion referred to. Too much appreciation of his relation to man would be required; too much appreciation of argument founded on inference to produce such widespread and universally admitted conception of the millenium. No! The poetry of the prophet about the wolf lying down with the lamb, the prevalence of peace, the blooming of the desert, has wrought up this general idea in the Gentile mind, operating rather upon his hopes and sentiments than upon his principles; whereas, in the Jewish mind, it appeals neither to hope nor sentiment, nor yet to principle.

On the general subject of inferential argument we have but little to say. The removal of Satan is taking the fire out of the furnace, turning the water away from the wheel. The motive power is gone. The removal of the pendulum, though all else remains, will not sooner stop the ticking of your clock than the removal of Satan will stop the exercise of sin. Of the suspension of penalty and removal of the result of sin, as part of the divine plan, we have elsewhere spoken; so we pass on.

"And I saw thrones"—where? in the millennium, of course; Satan is in chains—"and they sat upon them, and judgment was given unto them." Who are "they?" This question cannot be answered from the text; we must look elsewhere. But before we leave the text let us get a little more to take with us. Of a class, necessarily larger than the first mentioned, "they," it is said, "and they [also] lived and reigned with Christ a thousand

years." Of this latter class it is said (Rev. iii, 21), "To him [each of any number] that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (We invite your attention to this being the throne of Jesus in particular in contradistinction to that which he shared with the Father in general.) This indefinite number shares to a degree not described in an administration not located. Of the same class it is said (Rev. ii, 26, 27), "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Thus of the same identical but undefined number it is predicated that after the "end" Jesus will give them power over the "nations"—you may judge for yourselves whether this is in hell or heaven, or if it is not more likely to be on earth—to "rule them with a rod of iron," the severity of which administration will break somebody or something "to shivers," and that it is all part of the divine plan. Of the first mentioned "they" we find by reference that it is only the twelve apostles who are to sit on thrones; the collation of Matt. xix, 28, with Luke xxii, 28–30, yielding about this: "Ye [apostles] being they which have continued with me in my trials, and followed me, in the regeneration [of the world] when the Son of man shall sit on the throne of his glory, as the Father has appointed me, shall receive appointment from me that ye may eat and drink at my table in my kingdom, and sit on twelve thrones judging the twelve tribes of Israel."

When we have established the fact that the "throne," "kingdom," "reign" of Jesus is during the millennium the argument is complete—not a difficult task, surely; "they lived and reigned *with Christ* a thousand years." So it stands thus in brief: The nations of the earth being subdued at Armageddon, the devil immediately thereafter imprisoned, the curse temporarily lifted from the earth, the penalty of sin and all its temporal results being suspended, Christ takes the throne, with the twelve apostles, the duodecimfid vicegerency, while all the hosts of the redeemed, especially the martyrs of the apocalyptic period now resurrected, assist in the administration, the iron part of which implies no punishment, but only the prevention or suppression of all crime, that the paradisaical experiment may be fairly tried and the equity of God's administration of the moral and physical world fully vindicated in the last judgment.

As the fifth and sixth verses constitute part of our text in the essay on "the resurrection," we will pass over them here and resume at the seventh verse. The thousand years are now past, one beast and the "image of the beast" remain in the "lake of fire," but Satan, according to promise, is "loosed out of his prison," and proceeds immediately to demonstrate two facts: first, that he has not changed his character; secondly, that the nations of the earth have not changed theirs; so he goes among them closing his career as a deceiver with the very words with which he begun, "Yea, hath God said"—"the soul that sinneth it shall die"—"ye shall not surely die, but be as gods." They are as readily deceived,



now the millennial truce is declared off, as were our first parents, and they "gather together to battle, the number of whom is as the sand of the sea."

This is rapid history. There is more of this than of the Punic wars, yet it is told in a few words: "They went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." The inference seems to be that the camp is not in this case identical with the city; it may be adjacent to it, the court and temple within the city and the camp round about it. We will speak in the present and past tense, as in the text. The circumstances are these: the seat of Christ's government has been Jerusalem for a thousand years; the Jews are all Christians; the disaffected have retired from the immediate seat of government; the rigid law of millennial suppression of sin must have been relaxed since the devil was turned loose, and the rebellion, like most rebellions, must become provincial as the opposing elements separate themselves and rally to their different standards. We do not desire to say much about Gog and Magog, if it were only for modesty's sake, for we hold that where men know but little they should say but little, and their hearers or readers will have the more confidence in them when they claim to know whereof they affirm. This, however, we will venture to suggest: this cannot be a struggle of races, for from a race point of view the Jew will be Japhethized before he comes to play his part in the world's latest proprietorship. Ham, outside of Canaan, is gone now, and Shem, save in the family of Abraham, will be gone then. But while the Jew



is Japhethized naturally that he may come under the benediction of prophecy, spiritually the Japhethite is Judaized that he may be an inheritor with the Israel of God. So there remains but one family of men between different branches of which possibly—between different moral conditions of which certainly—the issue is to be made. Whether, therefore, Gog and Magog be the Muscovite, or what not, one thing is certain, they are that proportion of the great Japhetic family reserved to fail in that last experiment as the Greek and Roman failed in theirs. There is a disposition among the unreflecting to scout the idea of Satan having vested rights. If he has none why is he set at liberty at all, why permitted again to exercise his subtlety in deceiving willing men and leading them to their ruin? It is reasonable to suppose that the darkest hour of sin's dark night will be past before the dawn of God's sabbatic and eternal day. Why was Satan ever permitted to have an "hour" and a "power of darkness?" and why is he permitted to have this and shake the earth-established throne of God?

But, to return to the existing condition of things. Gravitation and affinity are at least two "natural laws in the spiritual world;" Jesus said so, "Whosoever the carcass is, there will the eagles be gathered together." Under these two laws the diverse moral elements of the human world rapidly separate, the good drawing, according to the double principle we have given, to the one only good in God and Christ; the bad sifting and sinking to the mercurial depths of sin in Satan. Thus the camp becomes a gathering together of all God's hosts, among whom

there are but a small proportion of natural men, by far the larger part having been glorified in the two, or more, resurrections.

Here we would pause a moment to consider this exceptional class, the living righteous in the day of judgment. Are these the "quick" whom Christ shall judge? "In Adam all die," and the translated are the only exceptions to this rule of which we have any knowledge. "We shall not all sleep;" what then is the difference between "sleep" and "death?" Sleep is clearly used to convey the idea of a suspended condition—ponder carefully the case of Lazarus—John xi, 11-15, where it is said of Martha's brother both "Our friend Lazarus sleepeth," and plainly, "Lazarus is dead." Was not his death called sleep because He who was the life of the dead was going to "awake him out of sleep?" and did not the disciple speak of those who died in Christ as sleeping because they believed that Christ would "awake [them] out of sleep" at his coming and bring them with him? The wicked are not said to sleep. We have no other definition of death than the cessation of the relations of life. The apostle says, "Behold, I show you a mystery; we shall not all sleep [enter into the suspended condition], but we shall all be changed;" and in the change there will be the cessation of the relation of (animal) life; their relation, therefore, to the judgment is the same as that of all others who have died in Christ; and with this we return to our subject.

The thing we desired to bring to the reader's notice was that they—the two parties or armies—were geographically divided, hence the propriety of say-

ing "they [the allied hosts of sin] went upon the breadth of the earth," and surrounded the camp and city of the saints. That their numbers were very great is impressively declared; that their sin had culminated is to be inferred, as well as the circumstances and means of their destruction, about all of which we have something to say.

First, as to the culmination of their sin. The end of the world's probation, the end of God's patience, the filling of the measure of their sin, the appointed time, had simultaneously arrived. This puts an end to the idea (we had almost said silly idea) that the world will sometime be converted. It may be unkind to call it silly, but why will men persist in conclusions not predicted in the word of God? Now, the circumstances of the case: there seems to have been no war. This does not seem to be a case of investiture and attack, of sally and reprisal. There is no offer of amnesty, no proffer of pardon, no exhortation to repentance, no discriminating bolt of warning; but as one drops the web of the caterpillar, or the insect-covered leaf of the vine into the fire, so does this descending and deluging fire instantly cleanse the world of its guilty inhabitants. Now, the means: we desire you to collate the text, "And fire came down from God out of heaven, and devoured them," with third chapter of 2 Peter, "The day of God wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat," "And the earth also and the works that are therein shall be burned up," "Nevertheless we look for new heavens and a new earth;" and first verse of the

twenty-first chapter, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away;" and the eleventh verse of the present chapter, "From whose face the earth and the heaven fled away; and there was found no place for them;" and fifth verse of the ensuing chapter, "Behold, I make all things new." Tell us if this is not one process by which the material earth, with all the unworthy, sin-affected things in it, shall be consumed; and may not this crucible fire first burn the wicked inhabitants to death, and when its "fervent heat" shall have devoured granite and marble, crystal, carbon, diamond, and quartz may it not also devour the bodies of the wicked who have been judged worthy of "everlasting destruction from the presence of the Lord?" To put it plainly, we have no doubt that it is one extended process; the wicked are consumed, resurrected, and brought to judgment; the thrones are set amid the terrors of the consuming earth, which itself shall flee away amid the last flashes of God's wrath. The bodies of the wicked shall then be consumed and their naked souls remanded to the hell from whence they came, "prepared originally for the devil and his angels," and his angels henceforward they shall be.

But because all this is briefly told let none suppose that it is quietly or hurriedly done. We have spoken of circumstances, and are speaking now of the means. When Christ reveals himself in his sin-avenging character fear fills the subjugated hosts of men, and all knees bow to him, and every remorseful tongue confesses where no repentance is, and men fall on the rack which brings the bottom



truth out of guilty souls, self-sentenced in the ante-chamber of their doom. There is no evidence, no reason to suppose that all this is done in haste. God is neither surprised nor hurried; men sometimes have not their task perfected when the light goes out, but the sun will not roll in blackness from the midst of the spheres before the sixth day of the world's long laboring week shall have reached its natural close. Believing, as we do, that the universal deluge was produced by changing the axis of the earth to its present dip, we see that it concurred with the culmination of wickedness on the earth, the completion of the ark, the congregation of the selected animals, and the preparation of Noah and his family for their rudderless voyage. So we believe that when this world has borne her highest fruitage in the millennium autumnal decadence will mark, to eyes that will see it, the coming winter of her dissolution. Her rock-ribbed sides may weaken to collapse, her nearest atmosphere or remotest ether prepare for conflagration; or she and all her sister planets, having reached the stipulated line, may rush upon the flameless sun and perish in the still hot embers of the solar hearth. However it may be, the world's last day will have its waning twilight, its portentous gloom, its gathering blackness, then its sudden night.

The sequel is too briefly told in the latter clause (xx, 9); we must gather some of the particulars from other sources before we present this terrible *dénouement*. Avoiding, according to our rule, any prophecy antedating the gospel era, we invite your attention to the revelation which Christ himself



makes. From the curiously involved Scriptures dealing with this subject, namely, Matt. xxiv, 29-31, Mark xiii, 24-27, Luke xxi, 25-28, we quote freely, to obtain, first, extent, and then harmony. We find the greatest extent in Luke, unless the preliminary "tribulation" mentioned by Matthew and Mark be part of the whole. Luke says: "And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Here are preliminary "signs," extended "distress," "perplexity" (the forces of nature being disturbed), "men's hearts failing them for fear," dreadful anticipation "looking [for] those things which are coming on the earth," and in addition to the solar and submarine disturbances, "the shaking of the powers of heaven."

Mark says, "But in those days, after that tribulation," and Matthew says, "Immediately after the tribulation of those days;" and as no "tribulation" has been spoken of to which this can refer, we conclude that "the tribulation of those days" is part of the picture in the Saviour's mind to which he refers, while of what follows he speaks declaratively, and further, that this is the same tribulation detailed by Luke.

Matthew and Mark say that the sun and the moon shall be darkened and the stars shall fall, but Luke only says in all these shall be "signs," and all agree (wherever you may put it) that "the powers of heaven shall be shaken." Matthew, who is always specific, attributes this particular language

to Christ: "Then shall appear the sign of the Son of man in heaven;" no doubt it was the phraseology of Jesus himself, and was intended to refer to the question of the disciples, "What shall be the sign of thy coming?" In the fact that he should come in "clouds," "power," "glory," they all agree, Matthew adding in this immediate connection, "Then shall all the tribes of the earth mourn" which is again, no doubt, verbatim. For the additional part of this presentation we quote Matthew: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other;" and by collation with Mark get these particulars: The angels will be the agents (elsewhere declared); angelic intelligence will carry out the plans devised by the wisdom of the Omniscient; there will be "a great sound of a trumpet," a sound that will be heard by the deaf, appreciated by the demented, and obeyed by the dead.

"His elect"—we had as well shake hands across the Calvinistic chasm for the number of the elect will be a fixed fact then—shall be gathered from the uttermost parts of the earth, from "one end of heaven to the other." This cannot be the two ends of a condition; if it means anything, therefore, beyond what has already been said, it means the place of departed spirits, they being Christ's elect. To this is superadded by Luke these words: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh;" upon which, in this connection, we forbear to comment. We do not propose to make

this exhaustive, but will now leave the gospels and let these quotations suffice.

We will now take up the testimony of the apostles in the order in which we find it. Paul, in 2 Thess. i, 7-9, represents the Lord Jesus as being revealed from heaven in flaming fire, taking vengeance on them that know not God. This agrees exactly with what Jesus himself says, but the reader confuses himself by referring this to his second coming, twenty-five hundred years before this time, as described in 1 Thess. iv, 16, 17. Peter, in his second epistle (iii, 7), sets forth the same idea; and further on, that this "day of the Lord" will come as a "thief in the night," but that being come the heavens (or firmament) shall pass away in detonation, and the elements "melt with fervent heat," of which we have more to say anon. Jude says, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all;" here, again, the reader must distinguish clearly between this and his second coming.

We now turn to Revelation itself (vi, 12-17). This, the reader will observe, is the last view in the second panorama under the sixth seal. We will bring to bear the information we have gleaned from other sources, and in their light see what this is worth to us as a picture of "the great day of his wrath." "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake." The earthquake which closed the first siege at the expiration of the one thousand two hundred and sixty days seems to have resulted only in the destruction of one tenth of the houses in the

Gentile suburb of Jerusalem, and to have subsided when "the remnant gave glory to the God of Israel;" but in connection with this earthquake there seems to have occurred the darkening of the sun and stars. We must not let the wonderful poetry of this passage obscure its facts; "the heavens departing as a scroll" is the exact equivalent of Peter's idea, the dissolution of the elements by fervent heat, to which we invite your attention again, for this dissolution of the heaven and earth that are now reserved for fire is but the introduction of new heavens and a new earth.

The order of these events is manifestly transposed, for universal conflagration and immediate dissolution leave no time for reflection, flight, or conversation. The hiding of kings and captains, of rich men and freedmen, of mighty men and bondmen in dens and caverns of the mountains had previously occurred as their fears rose higher with the increasing premonitions of impending doom. There was a time when the tremblings and mutterings beneath were the precursors of the general crash, a time when heat, falling from its disturbed center, swooned in the stifling atmosphere; a time when blazing aerolites fell fast to earth from the disrupting elements; a time when the sea moaned within itself or rose and rushed with angry roar upon its circumscribing boundaries; a time when the rising moon glowed between blood and flame in the sullen twilight of distempered nature. And then the unprofitable consternation of Iscariot seizes the minds of men, and conscience, fiercely aroused, with hell so near, deals unsparingly its scorpion lash;



and as the staggering sun reels in erratic flashes men seek the caverns' darkest depths as they once sought the mountains' loftiest heights, but the uttermost parts of the earth hide not from God, and when her cavernous depths belch forth their occupants they wish that the mountains, which, shaken from their rocky base, lie all along the plain, could cover them from the eyes of Him that sitteth on the throne. So anxious nature veils the face of dying day; the weary sun falls into gloom, the maiden moon crimsones at the darkness of her shame, the wandering stars now lose alike their glory and their gravitation, and the light that blinded erst the eyes of Saul at noon, the wondrous light that no man can approach unto, the dwelling light of God, now ushers in the day of wrath, with the destroying brightness of Christ's coming.



## Abstract Treatise.

## 1. THE JUDGMENT.

WE propose to prove from the Scripture (respecting no other authority whatever) that the judgment is universal, impartial, and ultimate.

*Universal.* By this we mean embracing all times, all races, and all dispensations from the creation of man to the end of time. Its universality may be demonstrated by a simple passage of God's word, "It is appointed unto men once to die, but after this the judgment" (Heb. ix, 27). The judgment, then, is coextensive with death. If Adam died, then he is also to be judged. If there were any before the flood who did not die then are they not subject to the judgment; if from Christ's time to this time any have not died, they are not subject to the judgment, and so to the end of time. Enoch, Elijah, and probably Moses did not die, and therefore cannot be resurrected, and will not be judged; so you see there are exceptions even to divine rules; if, therefore, it can be shown of any man that he did not die, then he will not be judged; but with these exceptions judgment is universal.

*Impartial.* "For there is no respect of persons with God." By impartial we mean irrespective of everything, age, sex, condition, opportunity, period, or prerogative. Let us consider them in their inverted order—*prerogative*. As an individual Abraham enjoyed it in the highest degree. "Abraham believed God, and it was counted to him for right-

eousness" (which is subject to the review of the last day). As a nation his posterity, the Jews, exceeded all men in point of privilege; they were God's "peculiar people." Yet what did the Baptist say: "Begin not to say within yourselves, we have Abraham to our father. . . . And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." God judged them in this world and broke them off; "because of unbelief" he will judge them in the last day with "eternal judgment."

The highest prerogative we read of in parable is the case of those invited to the marriage feast, for whom the oxen and fatlings were killed, and all things made ready. They declined the invitation, were subsequently judged unworthy and interdicted, and one of their number, representing the disobedient and presumptuous of all ages, is excluded, as we all understand it, in the judgment of the last day.

*Period.* It may modify or extenuate, but does not in any case abrogate, judgment. The antediluvian world did not antedate the judgment of God, "when once the longsuffering of God waited in the days of Noah." Waited for what? Waited to see if peradventure they would repent and bow themselves before the coming storm, and, like repentant Nineveh, avert the threatened judgment. Let no one cavil about our considering indifferently the judgment of this life and of that which is to come. If a man dies in the judgment that precedes death, what must be his relation to the judgment that comes after it?

Of the patriarchal dispensation Paul says, "Death reigned from Adam to Moses;" the death under consideration is the penalty of the law which links them with judgment both then and hereafter. Of the Levitical period Paul says, as to any distinction (Rom. iii, 6), "God forbid: for then how shall God judge the world?" And again, "as many as have sinned in the law shall be judged by the law." And as to the rest of the world's history, it is one period as to the judgment; for he again says, "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." The equity of God's judgment turns thenceforward upon the Gospel.

*Opportunity* is the thing on which the justice of God turns as on a pivot, and in regard to which there is more misapprehension of the divine character than any other, and the point at which there is more loose and general infidelity than any other. But opportunity, or "election," if you are pleased to call it by that name, never placed a man above or below the judgment level. Paul, "a Hebrew of the Hebrews," "brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers," measured up on that line, for he said he had been, "touching the righteousness which is in the law, blameless;" when the scales fell from his eyes at Damascus he stepped upon the gospel platform and attained to personal revelation made to him in heaven, and the Holy Ghost filled him "with all boldness" and "confidence" in his "desire to depart and be with Christ;" and yet Paul said, "We shall all stand before the judgment seat of Christ,"

and "every one of us shall give account of himself to God."

If this man, who embodied in himself the highest advantages of both dispensations, and is representative as to the highest opportunities of either, stands thus related to the judgment, what of those who have lived outside the advantages of either and stand, therefore, lowest in the scale of moral accountability? Hear him in answer to this question; he is the inspired exponent of the Gospel and "the apostle to the Gentiles:" "For as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law; for not the hearers of a law are just before God, but the doers of a law shall be justified: for when Gentiles which have no law, do by nature the things of the law, these, having no law, are a law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ."

The parable of the talents shows man's accountability according to the providential coincidence of his opportunities with his abilities. Caspar Hanser may have had great hereditary ability, but his accountability to God must have been small for want of opportunity. John Bunyan found and seized the opportunity which God gave him through persecution, and we suppose that in the day of judgment God will give him "the morning star."

We read all through the word of God of men elected to extraordinary opportunities, but we nowhere read of their being elected to the use of them. "Neglect not the gift that is in thee," is the exhortation of Paul, "the aged," to Timothy, his "son in the gospel." Men, in the improvement of their God-given opportunities, have gone, like John, to the very threshold of heaven's open door.

*Condition* is only such absolutely when it also comes in the providence of God. Had Jesus listened to the suggestion of Satan and accepted his assistance to found a kingdom, he would have elected a condition for himself inimical to his high interest and frustrative of the plan of God and the presence of the Holy Ghost; but the conditions of being hungry in the wilderness, faint in the garden, and bruised in Herod's judgment hall were ordained of God. The condition of being intoxicated, resulting from the sin of drinking ardent spirits, is but part of one sin with all its cumulative consequences; but if, in order to eat, a man kills his fellow-man under circumstances of shipwreck and starvation, his condition will not exempt him from judgment, but will go into the equities of his judgment in the degree in which it was providential. We admit there can be no transmission of wealth from sire to son consistent with absolute Christianity, but a regenerated youth may find himself the heir of large estates. The words of Jesus may never fall in full appreciation, like murmuring waterfall or matin bell upon his dull ear or puffy heart, "Blessed be ye poor," but he will not be exempt from the liabilities of the last day. In his father's coal mines there may be a



youth inured to toil, unused to light, into whose narrow life few elements have been infused ; labor and drink, smoke and wine, have filled up all the time, and yet, sad as his condition is, for good or evil he cannot escape the judgment of the last day.

The would be vicegerent of God, unstained with the grosser sins of his predecessors, may slip off his pontifical robes and stand in shivering nakedness at the bar of God by the side of the galley slave unfreed except by Christ, who, conscience clear, still stands with humble boldness at the throne of the heavenly grace ; but neither can escape the heart-searching investigations of the Judge of all the earth.

There is a theory of condition scarce worthy of mention here, namely, that no forgiven sins will come into the review of the last day because they have been "blotted out," that the righteous will not be judged because they are already Christ's, and therefore the judgment must be confined to those who die in their sins. The reasoning is very fallacious: "What is the use of judging people that are already saved?" As well ask, What is the use of judging people that are already damned?

Reasoning from points of natural expediency is not the right way to determine what God will do, especially when we have his own revelation to go to. When we have found out what God says about the judgment, when it will be, and how it will be, first accept the revealed fact, then speculate and philosophize if you will, only believe steadfastly. Alas, for those who are wise above that which is written!

The descriptions of the judgment found in the New Testament may be thus collated: "I saw a

great white throne," "the judgment seat of Christ," "and he that sat on it from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God," "And the sea gave up the dead which were in it, and death and [the grave] delivered up the dead which were in them." "And the books were opened, and another book was opened which is the book of life, and the dead were judged out of those things which were written in the books," "that every one may receive the things done in this body, according to that he hath done, whether it be good or bad," "so then every one of us shall give account of himself to God," "every idle word that men speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned," "and they shall be judged according to their works." "Then shall he say, Depart from me ye cursed into everlasting fire, prepared for the devil and his angels, and these shall go away into everlasting punishment, but the righteous into life eternal."

*SEX.* It is said that in Christ there is neither male nor female, which does not mean that the qualities which make woman beautiful in this world will cease to make her beautiful in that which is to come; far less does it mean that in the resurrection, where there is no marrying, the distinction of sex will be obliterated. He who regards the distinction as incidental only to an animal existence is only unfortunate in that the beast in his composition overlaps the man. All the highest aspirations of life, all its

purest thoughts, all its deepest affections, are like the rays of the sun toward the earth; they only take on light and warmth when they come into her atmosphere. She is the inspiration of our sacrifice, the model of our patience, and the melody of our praise. What would we do without her in heaven? But as Adam and Eve walked mournfully forth from Eden, companions in guilt, as they may have walked hand in hand to where they could see the circling edge of the flaming sword keeping the tree of life, and realized that it knew no distinction, so man and woman walk ever equal before the law, and equally amenable to the judgment. Let the preacher of God's truth, in whose commission "there is neither male nor female," remember this, and deliver his message without distinction of sex or fulsome use of flattering titles.

*Age* presents no other problem than a class of conditions more largely providential than in any other situation in life. We will consider them in the order in which they come: first, childhood, by which we mean the period from birth to accountability, be that when it may. Among the many vagaries which depravity has persuaded men to adopt is the denial of their own depravity, for they say since Christ redeemed the world men must be born into the world in a state of redemption, and continue salvable till they slip out of the redeeming hand, and through the preventing fingers in the volition of their riper years. This indefinite extension of the immaculate conception theory is very convenient as to the condition of childhood, for the child is literally born into Christ. Add to this the

once-in-grace-always-in-grace theory on which so large a proportion of the Protestant world went mad, and you have Universalism clinched at both ends. But let us see how the case stands in the light of revelation. The theological points can be developed by imagining a colloquy over a dying child between the lover of little children and he who contended for the body of Moses.

*Satan.* This child is mine, body and soul, "for by one man's disobedience" "judgment came upon all men to condemnation," and "the world lieth in the [overcoming] one."

*Jesus.* True, thou father of lies, but "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

*Satan.* True again. But this child has not accepted by faith.

*Jesus.* He has not accepted by faith, neither has he rejected of his will and by transgression; he died on the atonement, and is mine in equity.

*Satan.* His soul may be yours, but his body is mine. Man died upon the condemnation, and I hold the power of the grave.

*Jesus.* You once held the power of the grave, but I broke that power by invasion and conquest. "I am the resurrection and the life," and "I will raise him up at the last day."

In case our readers want to get this interesting subject clearly cut and accurately adjusted in their minds we will state its points again. The child, it must be admitted, is a sinner in relation to the law—argue as you may you cannot change that fact—



and if he lives to be damned will be damned as much because he was born in sin as because he died in sin. If he lives to be converted, he comes out of a natural condition, in which he was damnable, into a gracious condition, in which he is salvable, but if he dies before his accountability begins, he dies in that suspended condition which to him is not probation but immaturity. Speaking after the manner of men, God is not supposed to know what he will do if he lives; his condition therefore before the law, in Christ, is purely a suspended one. Now the other side. Christ has provided a conditional atonement; it awaits man's acceptance, being to each individual case as adequate as the ocean to fill a pail, and it is, moreover, backed at all times by the love which prompted it. The child has not rejected, neither can he accept; it cannot be said he will not accept if he lives; equity does not admit of it; he has the benefit of the doubt. Jesus has paid the full price of his ransom, and has vested rights as a purchaser. The question is, Can God be just, and the justifier of this child? If he can he will. The angels watch with interest; the atonement is spread broadly underneath him, and if he dies he falls upon it and is saved.

We have now reached our last division—*Ultimate*. By ultimate we mean not only that the judgment will not take place till after all the events have transpired that enter into its equities, but we further mean, by its coming after all things, that it will come immediately after, that all other things will close with reference to it, that it will be local, limited, simultaneous, concrete, one grand assize, one day of general judgment.



The popular idea that a man's judgment cannot be complete till the last ripple of his influence has died away upon the outer rim of time is true as, thank God, most popular theology is in this age, but too trite for anything more than passing reference here.

We pause here to consider an idea far from popular, but which, with deference to the opinions of some men, wise and thoughtful, we refer to, the theory of a national judgment, with reference to the Millennium, supposed to be that recorded in Matt. xxv, 31-46. The believers in this theory are first misled by compressing things too much. They assume that the coming of Christ in glory, with the holy angels there referred to, must be his second coming, which is a mistake to begin with, and that he must then hurriedly divide and judge the nations preparatory to the millennium, which is immediately to begin (another mistake), the subject of that judgment to be the national permitting or excluding of the Gospel. It is pretty and, with their limited views, plausible, but refuted on its face. For while nations may be, and are, excluded by God from many things for their shortcomings, and punished for their national transgressions, yet they could not, in any justice, be remanded *en masse* into everlasting fire prepared for the devil and his angels. Neither would the election of a nation to national privileges in the millennium be the same as going away into life eternal.

We now return to our argument, and under the head of "Ultimate" desire to prove that it is a *day*, and a *time*, and a *place*. *First*, as to the day, see

Acts xvii, 31: "He hath appointed a *day* in which he will judge the world in righteousness," and again in Rom. ii, 16: "In the *day* when God shall judge the secrets of men, according to my gospel." *Secondly*, as to *time*, turn to Rev. xx, 11-15; mark its relative position in the text. The ninth verse of the same chapter gives us the last historical event belonging purely to this world. This puts the time just where Jesus does, Matt. xiii, 49, when the angels shall come forth, and sever the wicked from among the just, at the end of the world. *Thirdly, place*: we return to Matt. xxv, 31, "Then he shall sit upon the throne of his glory, and before him shall be gathered all nations." If we compare this with Rev. xx, 11-13, "And I saw a great white throne, and I saw the dead, small and great, stand before God, and the sea gave up the dead which were in it; and death and the grave delivered up the dead that were in them; and they were judged," can there be any doubt that these are two descriptions of one thing, and that thing the judgment of the last day? Then the throne is a local place, and locates the judgment just as the judges' stand locates the court; but this locality is not on earth, nor in heaven, for they are represented as giving way to make room; it is therefore in space, immeasurable space, where a thousand other worlds could come and stand. And so we close our prescribed argument, but desire to add a few more words before we finish our essay.

Who is the Judge? How is the court conducted? Why is it held? These are the three questions we desire finally to consider. *First question*: Who

is the Judge? See Acts xvii, 31: "He will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." This gives us three points, namely, that the judgment, like all divine ordinances, is primarily and comprehensively of the absolute triune sovereignty of God, be the personality what it may. That the judgment is to be administered (of original ordination) by the second person of the Trinity, and further that it will be administered by him in his latest personality, not as the Logos, but the man Christ Jesus. We pass this feature, having little disposition to argue anything that is plainly recorded in the word of God, and clinch the general propositions, about which there is little controversy, with Rom. xiv, 10, "The judgment seat of Christ."

*Secondly*, How is the court conducted? All its features and particulars are derivable from the Scriptures, and may be thus set forth in their appropriate order. Of course all things converge to that point, and it would seem that as soon as the last of the wicked are destroyed preparations are immediately begun for the final judgment. Daniel says, "The judgment was set;" John says, "I saw a great white throne." Meanwhile the potential voice of Jesus shall call the wicked he has reserved "unto the day of judgment to be punished" from their graves; "all that are in the graves shall hear his voice and shall come forth," and "the Son of man shall send forth his angels, and they shall gather out of his kingdom all them which do iniquity," unto "the resurrection of damnation" (John v, 29), "to

shame and everlasting contempt" (Dan. xii, 2). "And the sea shall give up the dead which were in it; and death and hell deliver up the dead which were in them," "and before him shall be gathered all nations."

"Then shall the Son of man sit on the throne of his glory;" "and I saw a great white throne, and him that sat upon it," "that all men should honor the Son even as they honor the Father;" "for the Father judgeth no man, but hath committed all judgment unto the Son," and "every knee shall bow, and every tongue confess."

And the devils come into judgment: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day," which will not, we suppose, take them by surprise, for they said to Jesus while in the flesh, "Art thou come to torment us before the time?" It is a significant expression, full of meaning, "everlasting fire prepared for the devil and his angels," albeit they seem to have tasted fire in anticipation of their eternal conditions, as sinners also do; for Peter says, "God cast them down to hell [when] he delivered them into chains of darkness, to be reserved unto judgment." Nevertheless the condition of the arch fiend must be greatly changed after the judgment; "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night forever and ever."

And the righteous must come and stand upon the judgment level, "And he shall send his angels



with a great sound of a trumpet, and they shall gather his elect from the four winds [from the uttermost part of the earth], from one end of heaven to the other" (Matt. xxiv, 31), "that every one may receive the things done in the body according to that he hath done [although] it be good," and the righteous shall go away into life eternal.

But though they stand on the same level with the wicked, for the sake of equity, yet they do not stand with them but over against them, "The angels shall come forth, and sever the wicked from among the just." "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats [by the angels]: and he shall set the sheep on his right hand, but the goats on the left" (Matt. xxv, 31-33).

Let no one imagine that this is an appellate court, or that there can be any new trial or reversion of past judgment. There is no intimation of such a thing in the word of God; there is no possibility of such a thing in the administration of God. Nevertheless, any modest demurrer on the part of the righteous will be heard from that side, or protest, if there be any, from the other. Those found in the parable of the virgins and that of the talents must be ruled out, as they refer to the coming of the Lord, and are the figurative description of conditions, and not the literal narration of facts, which is also true, no doubt, of the "knocker" in Luke xiii, 24-30, and of the "speechless" man in Matt.



xxii, 11-13. We incline strongly to the opinion that men will be self-condemned and speechless, but we must look elsewhere for the evidence. The picture of the judgment begins with the thirty-first verse, as quoted above (Matt. xxv, 31-46), and against the literal acceptance of it nothing can be said.

“The books [are] opened.”

Daniel says, “The books were opened,” in his vision of the judgment (Dan. vii, 10). John, in the revelation made to him, saw that “the books were opened.” These are the general records. In the days of hieroglyphics they were compared to records on stone; in the days of papyrus and parchment to a roll; in these days to a book; to what will future generations compare them? Why quibble about these records? If our memory preserves the photograph of every face, the stereotype of every word, shall the divine mind be less qualified for its more extended relations? We have not the slightest conception of the mechanical contrivances by which men will communicate with one another fifty years hence; how vain, then, to talk or speculate about the means by which the divine mind will reveal itself to the universal perceptions in the gathering of the great day!

In twenty-five years the plate of the photographer will present the tint of the complexion and the color of the hair, and from these pictures no appeal will be taken. We read of the lightning-imprinted picture of the murderer’s uplifted arm; within fifty years this also shall have entered into the detective agencies of men. Shall God be lim-

ited as to the extent to which the lightning or other agencies will serve him? Let it suffice; the books, whatever they may be, shall be opened, whatever that may mean, in plain and general terms, the truth in the divine mind shall be instantly communicated to the assembled universe.

*The "Lamb's book of life."* Wherein does this differ from the others? The other books record actions, with their relative merits, but this book deals with relations only, and that to Jesus Christ in justification. No comparative merit or moral excellency puts any man there, only those are recorded who have appropriated the merits of Jesus Christ by faith. In this book are no interlineations, no erasures, no renewals; men are in and out of this book as the mercury is in and out of the tube; nevertheless, Jesus is pleased to preserve the figure, "I will not blot out his name out of the book of life" (Rev. iii, 5). Leave the figure of the book and say, in and out of Christ, and you will understand it better. A man that determines to sin goes out of Christ in order to do so; a man abiding in Christ sinneth not, for in Christ he cannot sin, and sinning, he cannot be in Christ. Beyond this the popular idea is correct. The successive propositions of *Ezekiel the eighteenth* may replace each other with great rapidity; if he dies in Christ that "*other book*" will show it, and the record is the indubitable evidence, as it is the sufficing groundwork of his salvation. Such is the teaching of the infallible word of God.

The usual plea will be admitted of guilty or not guilty. No redeemed man, however, will enter the

plea of not guilty, "For there is no difference; for all have sinned, and come short of the glory of God," "for God hath concluded them all in unbelief;" if, therefore, "we say that we have not sinned, we make him a liar, and his word is not in us;" the claim of the redeemed will be, "A sinner saved by grace."

We have no clear declaration that the sullen "Am I my brother's keeper?" will be spoken there; that "they who justify [themselves] before men" will justify themselves there; that haughty indolence will then say, "Lo, here thou hast that is thine." But we do have indubitable evidence that the attitude of this man in the days of his accountability will be established by testimony at the bar of God. While, therefore, the words, "Behold, here is thy pound, which I have kept laid up in a napkin," may be wholly figurative, the language used on the other side is absolutely literal as to the prefigured judgment, "Out of thine own mouth will I judge thee, thou wicked servant." Jesus said to the Pharisees, "Ye say, *we see*, therefore, your sin remaineth." This was the judgment of Him to whom all judgment is committed, and upon the establishment of the facts in the case by such evidence as may be required it will be the reiterated judgment of the last day.

As to personal testimony, we would be glad to quote from the word of God explicitly, for unless it be true that personal testimony is there admitted, the parable of the unjust steward is shorn of its significance; the friends made with the mammon of unrighteousness can only instrumentally, as wit-

nesses, "receive us into everlasting habitations." But there is no declaration to that effect in the word of God that we know of. It is true the inference is strong that when all hearts are opened, all records unfolded, all relations made manifest, it must involve charge and accusation, testimony and crimination; yet we abide by one rule. We draw no inference, admit no argument, outside the record; indeed, Jesus seems to speak for each injured child of his: "I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

#### PERSONAL CONFESSION.

One important feature in the administration of the judgment which must not be overlooked is that every man must make his own confession, "every tongue confess" (Rom. xiv, 12); "every one of us shall give account of himself to God." This passage establishes the proposition in its breadth; but lest the old quibble should be revived, namely, that the good have nothing to confess, we quote more explicitly. It is true Paul has said everyone of us, showing that he expected to be one of the number; but there are other and equally unmistakable passages of the same import. For example, "That they may do it [give account] with joy and not grief" (Heb. xiii, 17). With the first clause of this sentence we deal at this time, as being related to the present division of our subject, namely, *the personal confession of the righteous*. The man who gives account with joy must be a righteous man. While, there-



fore, the passage helps to prove the fact of universal personal confession, it demonstrates the fact that righteous men will give account of their righteous deeds—their motives as well as their actions.

Of course, each demand in the parable, "Give account of thy stewardship," in all its variations adumbrates this very thing of which Jesus says, "By thy words thou shalt be justified." We have thought much of Paul before Agrippa, "Then Paul stretched forth his hand;" the manliness and fearlessness of his moral courage permeate his life. His was a mind to grasp all the import of what Jesus says: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." It was a paltry thing with Daniel that he should stand before earthly potentates, but it filled his soul with ineffable joy to think that he should "stand in [his] lot at the end of the days."

But the wicked must likewise "confess," the glory of God and Christ not being so much involved in the narration of their guilt as in their acknowledgment of God's justice. When Paul says, "For we shall all stand before the judgment seat of Christ," it is, we admit, with triumphant thought on his part that he will "stand perfect and complete in all the will of God," "not having his own righteousness, but that which is the righteousness of God by faith."

Nevertheless, when he says "every one of us" he surely means to include with himself every member of the human family. And inasmuch as "every one [is to] receive the things done in his body, according to that he hath done, whether good or bad," it fol-

lows that in "[giving] account of himself to God" he must "give account" "according to that he hath done, whether it be good or bad."

Our blessed Saviour, in describing the minuteness with which this account is to be rendered, says, practically, that men shall recount their words, though they have been the most idle, and that, having given "account thereof in the day of judgment," by thy words thou shalt be justified, and by thy words condemned. Upon the subject of its minuteness and publicity we learn much from the Saviour's words in Luke xii, 2-10: "There is nothing covered that shall not be revealed, neither hid that shall not be known;" "whatsoever ye have spoken in darkness shall be heard [repeated] in the light," and the closeted whisper in the ear shall be self-proclaimed, as upon the housetop, in the condemnation of the judgment.

In Heb. xiii, 17, there are clearly two propositions as to giving account, namely, that it may be "with joy;" that it may be "with grief;" but if with grief, nevertheless "they must give account," though it be to their "shame and everlasting contempt." Peter, under the general issue, asks the question, "If it [the judgment] first begin at us [the house of God], what shall the end be of them that obey not the gospel of God?" and elsewhere answers his own question: "They shall utterly perish." But upon the present point of interest he says, "Drunkards, revelers, idolaters," etc., "who shall give account to him that is ready to judge the quick and the dead." This is enough; if any man denies the explicit declaration of the word of God he is not

one of those whose careful investigation we solicit. And now from these inspired and divine teachings we turn to indulge a little in human speculation.

What is the method of confession? Even as we write the pink flash of the lightning—always beautiful to us—attracts our attention. To our limited intelligence it brings but two or three revelations. We know it is electricity, but we do not know what that is—between us and the spirit world; imponderable, we could not tell if our vessel held a thousand cubic feet; intangible, save as we rally from its shock when it is gone; invisible, save in the flame of its explosion—what do we know of it? Electricity had gathered to a stream, we know not why; produced a flame from causes yet unknown to science, and burst upon our ears with detonations—unexplained. Had we been provided with knowledge in the premises it would instantly have told us many things, as your voice would tell us of your youth or age, your health or sickness, your joy or pain, your grammar or your grief.

Reader, if you do not cavil for the only sake of caviling, we will ask you one question: If human intelligence shall continue to increase at its present ratio for a thousand years, remaining only human, and God was to touch it with his power as electricity now touches matter, what could not God reveal in a *flash*?

All the equities of the administration of this judgment are determined by comparison, "Unto whomsoever much is given, of him shall be much required." There never lived a man who could not have been saved by the exercise of God's power on

his behalf without the coercion of his will; but God has his measure and standards of grace beyond which he does not go. All will be judged by comparison between the light afforded and the knowledge acquired, the advantages allowed and the improvement made, the measure of accountability being always "according to that a man hath, and not according to that he hath not." Upon this line the contemporaries of Jesus will be judged by comparison with the places and people of preceding time and more limited privilege, "Woe unto thee, Chorazin! woe unto thee, Bethsaida!" "It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." "This is an evil generation: they seek after a sign; and there shall no sign be given it." Christ could have given them such signs as would have overcome their prejudices and compelled them to admit that he was the Son of God. "The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."



Where does this end? Read in Heb. xii, 22-24, what Paul says of the attainments of Christianity from the first, and if we are growing up into Christ, our living Head, in all things, and by faith are made partakers of the divine nature, where is the ultimate measure of our accountability? Do the oft-reiterated words, "The first shall be last, and the last first," apply here? and what is the absolute significance of the declaration, "That which he hath shall be taken away from him?" Keeping these important questions in abeyance, we pass to the consideration of another feature in this dread tribunal.

#### RELATION OF THE HOLY GHOST.

Will not the Holy Ghost be the State's Attorney or Judge Advocate? For it must be remembered that the mediatorial relation of Jesus Christ has ceased; he is neither for us nor against us. That the persecution must be pushed with vigor is not an inference but a self-evident proposition. From an inductive argument that the Holy Ghost is the active administrator we are shut out by our determination to draw no inferences. Still, we cannot forget that he has been the agent of the mediative second person in all things; that he has ever been the quickener of the conscience; that some will be there from whose hearts he was withdrawn; and that there is a sin against him, personally, for which there is no forgiveness, "neither in this world, neither in the world to come." Certainly, inasmuch as no part of the judgment can be administered outside of the triune divinity, no one can disprove the proposition that it is conducted

under the auspices of the Father, by the jurisdiction of the Son of man, to whom all judgment is committed, through the agency of the Holy Ghost, under the rule, nor take any exceptions to the position—if we should assume it—that in the necessities of the case he must be alike the advocate of the righteous and the persecutor of the wicked.

The Holy Ghost is related to the judgment in the following passages: The Christian's hope (Heb. vi, 19) is said to be an anchor to the soul entering within the veil. It is further said (Rom. v, 5) that it will not make us ashamed because it is originated in our hearts by the Holy Ghost; which is in turn explained (Rom. viii, 27) by the intercommunicable knowledge of God and the Spirit. It is usually conceded that the Holy Ghost is to be the agent of the resurrection (Rom. viii, 11); and if this be a right understanding of the passage, then that which we would reasonably infer is confirmed by this revelation, and the domain of the resurrection is the domain of the Holy Ghost; a claim which he himself seems to set up, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, their works do follow them" (Rev. xiv, 13); confirmatory of which position you will observe that in the address to the several churches of Asia, while everything is said in its potentiality by the Lord Jesus, yet in its personal particularity it is spoken by the Holy Ghost, and every time the exhortation follows, "Hear what the Spirit saith unto the churches."

If our conclusions are well drawn we have this answer to the question of the administration, at

least on the divine side. It is administered in favor of God the Father, of whom, and through whom, and to whom are all things; by the Lord Jesus Christ, "Judge of the quick and the dead;" and the thrones are set, and the roll is called, and the court is opened, and the prosecution is conducted, and the righteous are sustained, and the wicked remanded to punishment by the Holy Ghost, the divine agent in all things. And so, leaving the interstices to be filled by the inference and imagination, poetry and pathos, of other men, we proceed to close up in a few words the groundwork of the judgment.

We now reach the last question, "Why is it held?" In answering this question we do not stop to combat the innumerable quibbling objections raised to a universal judgment, but promptly, in as few words as possible, submit a summary of the reasons why a judgment is held, which, if scriptural and clear, will answer all objections.

First, we consider the conditions which lead to the judgment, premising that sin is not indigenous to this world, but was introduced into this world by Satan, with whom it did originate, and in whom it existed anterior to the creation of this world; that when man sinned, there being no qualification in the law and penalty for anything that appeared on the surface, God's truth and justice were involved in the immediate execution of the penalty, and, for aught that upon the surface of things appeared, God had failed in his plan and been disappointed in his purposes; that when God gave his Son to ransom man he was jealous for the honor of his

Son, and that toward one who alone could be the rival or enemy of the Father or the Son, Satan, the head of organized evil.

On these premises we begin to build our argument. If Satan was always "the accuser," then there was some reason why he always was such, some philosophy underlying the whole case. We do not desire to occupy ground here belonging properly to the "History of Satan," but only to say that we do not know what Satan was except as we know it in a kind of reversion of what he is. We do not know why God does not destroy or imprison him, but we do know that his rights are respected by Omnipotence: such rights as that of "the power of the air," not exclusively (as to God) his power, but largely his; as "the power of death," not an unlimited power—nevertheless, had it not been for him there would have been no death. When he is removed from this world a thousand years, then death is also removed for the same length of time; and when he is cast forever into "the lake of fire," then death is forever cast in with him.

Such is the "power of the grave," that is, the holding of our bodies in decomposition, that there should be no restoration of our original condition; under this right he claimed the body of Moses; the right was not denied, but it was shown him that the body of Moses was not dead.

Jesus gave Satan the shadow of a title to his body in that he was "made sin for us," and then defeated him in that he had not sinned; it was therefore "not possible that he should be holden



of it." This power of the grave does not seem to have been qualified or claimed of God ; Christ offset it with the resurrection, and there it stands till he shall come again and claim the right of conquest and wake his sleeping dead. After the last resurrection it (the grave) shall be cast into hell with Satan as part of his belongings. Albeit, God was pleased to take three of his servants to himself by way of translation, and doubtless in the last days there will be much resurrection without decomposition. Again, the right of wealth and power, called pomp and vainglory of this world of which he is " prince ; " nevertheless, there is a glory in this world not vain, a power not of the devil, and wealth which is given of God. And, finally, the right of challenge. This right has made him in all time " the accuser of our brethren, [accusing] them before our God day and night." How fearlessly he challenged God as to Job's fidelity, how evidently he challenged him as to Jesus ! For God turned the Son of man over to him more completely than he had done Job. In the beginning of his ministry " Jesus was led up of the Spirit into the wilderness to be [tried] of the devil," and in the end he said, " The prince of this world cometh and hath nothing in me," and at the very close, " But this is your hour, and the power of darkness."

Everything that is out of Christ is in Satan ; hence Paul says of Hymeneus and Alexander, " Whom I have delivered over to Satan that they may learn not to blaspheme." This right on the part of Satan has never been abrogated ; it does not cease during his thousand years of incarceration ; he

is simply put where he cannot exercise it. It does not cease when he is cast into the earth (Rev. xii, 9), but he is excluded from the presence of God and does not meet God, again till he meets him at the judgment bar.

Now the salvation of the world by Jesus Christ was a problem, we think we may say, to the divine mind, for in the solution it behooved Christ to suffer, and in the suffering there was solution, the fairness of which men do not understand as yet because they do not understand its philosophy. And it is quite possible, though not essential to our argument, that Satan does not understand it; nevertheless, it will be better understood of men as time progresses, and perfectly by the universe in the judgment day. But our position is that it is a problem unsolved as yet by any but the divine mind, "that [God] might be just and the justifier of him which believeth in Jesus;" or, if you prefer another statement, that since "All have sinned and come short of the glory of God," how they can be "justified freely by his grace through the redemption that is in Christ Jesus."

The truth of God was the first thing that Satan attacked with his "Yea, hath God said," etc.; later on he attacked his equity, teaching man to say, "The fathers have eaten sour grapes and the children's teeth are set on edge," and later still taught the rebellious to say, "I know thee that thou art a hard master, reaping where thou hast not sown." If he so successfully infected the minds of men with distrust, might not the better class of beings above the rank of men be shaken in their faith, and would not

the worst class between Satan and bad men be fierce in their denunciation?

Where does all this place God, jealous of his glory, jealous of the honor of his Son? Will not God vindicate both? When and where will the mediatorial claims of Jesus Christ be harmonized with the inexorable demands of justice against the accusations of Satan? The man who continued to employ men up to the eleventh hour said in his own vindication to the cavilers, "Is thine eye evil because I am good?" The nobleman said in his own justification to the protestant, "Out of thine own mouth will I judge thee, thou wicked servant." God has determined for the honor of his Son "that at the name of Jesus every knee should bow, of things on earth, and things under the earth." And for his own vindication that "the wrath of man shall praise him," and heaven and earth shall acquiesce in his own declaration, "I am the Lord, I change not," "I am that I am;" that the universe shall say, "God is not a man, that he should lie; neither the Son of man, that he should repent: hath he said, and shall he not do it; or hath he spoken, and shall he not make it good?" Indeed, he will vindicate himself to the measure of Abraham's faith, "Shall not the Judge of all the earth do right?"

God said to Adam, "In the day that thou eatest thereof thou shalt surely die," but the "dresser of the vineyard," in the parable of the barren fig tree, said, "Lord, let it alone this year also till I dig about it, and if it bear fruit, well; and if not then after that thou shalt cut it down." When and

where will God reconcile the truth of one with the forbearance of the other?

God said, "I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation of them that hate me." God has also said, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Where and when will these seemingly diverse declarations be harmonized? The infallible word says, "The Lord thy God is a consuming fire, even a jealous God." It also says, "The Lord thy God is a merciful God, he will not forsake thee;" "A God ready to pardon, gracious and merciful, slow to anger and of great kindness, and forsakest [us] not." When will both alike be proven to a believing or caviling universe?

The primal law stands unrepealed upon God's statute book, "The soul that sinneth it shall die." God has said in his absolutism, "I will have mercy on whom I will have mercy;" and yet the question of a "God full of compassion" lies open broadly before us. "Have I any pleasure at all that the wicked should die, saith the Lord God; and not that he should return from his ways and live?" When will these seeming complications of God's unalterable law and God's unchangeable will be reconciled with that chance for all which our inner consciousness demands, and on which the devil plants his lever in the skepticism of our hearts?

We answer: When He who said, "Look unto me,



and be ye saved, all ye ends of the earth : for I am God, and there is none else," shall return, " the righteous Judge," and say, " But those, mine enemies, which would not that I should reign over them, bring hither and slay them before me." We answer : " In the day of the revelation of the righteous judgment of God ;" " In the day when God shall judge the secrets of men by Jesus Christ ;" when " the seed of the woman shall [finally] bruise the serpent's head ;" when the people of God " shall return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not," and we shall be sure that the judgment of God is according to truth ; when " all that are incensed against him shall be ashamed ;" when " every knee shall bow [to God] and every tongue [confess]." The crowning purpose then—the reason why—of the day of general judgment is *the vindication of the equity of God.*

## PICTURE XII.

(Chapter xxi.)

THIS picture deals only with the twenty-first chapter, which, however, ends with xxii, 5, Authorized Version, and out of which some interpolated portion must be removed.

The first revelation is that of a remodeled earth. That we put this correctly is manifest from the fact that while it was "new" it was our earth nevertheless, changed only in that there was "no more sea;" and if this is sufficient to establish the identity of the earth, then, by strong inference, the surrounding atmosphere is a remodeled atmosphere, and therefore a "new heaven."

We would be understood now as following the unfoldings of the picture and not of the fact; the remodeled earth is ready now (in the picture) for anything that may be introduced into it. And now he sees the "new Jerusalem" coming down from heaven in its completeness, whether with or without inhabitants, to be incorporated into the "new heavens" and the "new earth;" and in the third and fourth verses we have one of those explanatory, anticipative, comprehensive, and declaratory announcements with which the book abounds, voiced by the Holy Ghost, and reading thus: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell

with them, and they shall be his people, and God himself shall be with them, and be their God."

The "tabernacle of God" here spoken of is not the "tabernacle of the testimony" heretofore mentioned—though a volume might be written about the relations of the two—this is the domicile of God. What that implies "hath not entered into the heart of man to conceive," and the glories that follow thereupon no human tongue can tell, no human hand portray. There is one thing, however, remarkable about it, theologically considered, namely, this dwelling with men in kindly relation seems to be attributed to the Father, which it can be only by implication, unless our theology is wrong. And now the final declaration of the fourth verse, "The former things have passed away," gives us a chronological point, and brings us to the abrupt edge of an interpolation, for the four following verses cannot possibly stand in their proper connection; negatively, because no throne has been alluded to, because it is not God who calls himself "Alpha and Omega," and because it is not he who officially invites us to "take of the water of life;" positively, because a most intimate connection can be established elsewhere, of which more anon.

The consecutive arrangement is obviously this, the new earth is first introduced into the panorama; then the appearing of the "new Jerusalem," with accompanying declarations, and then (verse 9) his being carried by the angel "to a great and high mountain" (an anachronism, by the way, as it stands) to inspect the appointments of the holy city "descending out of heaven, from God." The figure

is so extraordinary, the symbolism so absolute, that it is some strain on the imagination to get hold of it.

In the first appearing of "the holy city, new Jerusalem," it is said, not that the "city" was a bride, but that she was "prepared," as a bride is prepared by adornment for her husband. In the second and closer view the invitation of the angel is, "Come hither, I will show thee the bride;" yet the rest of the chapter is devoted to a description of her new home, and not of the bride, or Church, herself. From the close of this sentence to the end of the chapter (which is xxii, 5) there are eleven, or, properly, twelve reiterations of the neuter pronoun "it;" in other words, it has become a city, and not a symbol, a place, and not a personification; albeit, in the three concluding verses of the description (namely, xxii, 3, 4, 5) the inhabitants of this wonderful city are introduced to the notice of the reader as "the servants of the Lamb," it is declared that "they shall see his face, and his name shall be in their foreheads," and, further, that "the Lord God giveth them light," "and they shall reign forever and ever."

This, then, is the Church, the bride of the Lamb, of whose relation to Christ it is averred, "Therefore the Church is subject unto Christ, for Christ is the head of the Church and the saviour of the body (the Church); for the members of his Church are members of his body, and of his flesh, and of his bones; therefore he nourisheth and cherisheth it as men do their own bodies. Christ loved the Church and gave himself for it, that he might present it to himself a glorious Church, not having spot or



wrinkle, or any imperfection ; but that it should be holy, and without blemish. This is a great mystery, but true, concerning Christ and the Church " (Eph. v, 23-32).

The identity between the bride and her palace we, as finite creatures, cannot appreciate. If we could go inside of this adapted revelation and see as God sees we would understand that the description of the one is the appreciation of the other.

We have now reached the end of the twenty-first chapter and of the pictorial presentation, and before entering upon a consideration of the audible communications which follow to the conclusion of the book we would return, according to promise, to the passage manifestly transposed, namely, xxi, 5-8. We will venture to say that no intelligent and thoughtful reader ever passed from the fourth to the fifth verse (Authorized Version) without feeling as if he had reached a hole in the stairs ; nor passed from the eighth into the ninth verse without feeling like a boatman when his craft has passed a lee point, "touch and go," and he has once more plenty of sea room.

The introduction of some one sitting on the throne is abrupt, to say the least of it, no throne having been previously mentioned ; the instruction to "write" untimely, and equally so the announcement of new things as already present ; nor less so "it is done ;" while the exhortation or declaration that "he that overcometh shall inherit all things," and the promise to give him "the water of life" (not yet introduced into the picture), are premature. The relegation of the unbelieving and

abominable to fire and brimstone, "which is the second death," jars strangely between the declaration, "I John saw the holy city, new Jerusalem," and his description of it when seen. Again, the transpositions encountered in the twenty-second chapter, where at least three times, namely, in the seventh, twelfth, and thirteenth verses, the angel is represented as saying things he had no moral right to say, demand such restoration of the disordered portions as will make good sense, obvious truth, and consistent theology; and this transposition must begin here. I am free to say consistent theology, for any so-called system of theology inconsistent in its several parts is evidently of man's device, and such inconsistencies as may appear in the science of the true God show the intrusion of man's ideas into God's revelation of himself, which must be as consistent in all respects as He is who gave it.

This brings us to consider the general cast of the twenty-second chapter, which begins with xxii, 6, Authorized Version, "And he said unto me, These sayings are faithful and true." The all-representing pictures, twelve in number, have been exhibited to him; ten times already he has been exhorted to "write," the purpose and result of which has been to reduce the whole into a consecutive record. These exhortations have come usually from the Holy Ghost, but now, in the end, "He that sat upon the throne said," "Write," and, further on, "Seal not the sayings of the prophecy of this book." It was an injunction implying a proposition, in the anticipative chronology of the events, prophetically true, and in the then existing date of the inspira-

tion literally true; it is ever to be an unsealed book—an open Revelation.

He declares that he is “the beginning and the end,” and that in the swiftly approaching close of time he will consign to the lake burning with fire and brimstone all who shall have been drawn away from him, from the timid to the idolatrous, from the unbeliever to the liar. This gives us the identity and office of the speaker; it is Jesus the Judge, and the time, at least, antedates the judgment. But we are anticipating; an episode herein occurs just like that in xix, 10. John would have worshiped the commissioned angel, which he forbade, telling him who to worship. He told him to worship God, told him they were blessed who did so, that they should have right to the tree of life and an entrance through the gates into the city, and ceased to speak.

He that sat upon the throne continued the communication, saying, “I Jesus have sent mine angel to testify unto you these things in the churches,” which generalizes it until it becomes the property of every Christian. He was the originator of David and of David’s line, and in due time became his promised lineal offspring, and in this dawning of the world’s development “the bright and morning star.” With the nineteenth verse Jesus ceases to speak, and in the twentieth and twenty-first John adds his brief valedictory (if indeed it be his) and benediction, and so the chapter ends.

That you may be satisfied that we have rightly arranged and analyzed this chapter, and reproduced that which was its original construction, the restored

form is subjoined, to which we would invite your very careful attention:

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. 1

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. 2

9 Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 3

14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 4

15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 5

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8

8 But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. 9

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. 10

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 11

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 12



11 He that is unjust, let him be unjust still : and he which 13  
is filthy, let him be filthy still : and he that is righteous, let  
him be righteous still : and he that is holy let him be holy  
still.

12 And, behold, I come quickly ; and my reward is with 14  
me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, 15  
the first and the last.

17 And the Spirit and the bride say, Come. And let him 16  
that heareth say, Come. And let him that is athirst come.  
And whosoever will, let him take the water of life freely.

### Possibly an interpolation.

18 For I testify unto every man that heareth the words of 17  
the prophecy of this book, If any man shall add unto these  
things, God shall add unto him the plagues that are written  
in this book :

19 And if any man shall take away from the words of the 18  
book of this prophecy, God shall take away his part out of  
the book of life, and out of the holy city, and from the things  
which are written in this book.

### Most likely an uninspired addition.

20 He which testifieth these things saith, Surely I come 19  
quickly. Amen. Even so, come, Lord Jesus.

Possibly, but not necessarily, the benediction of  
John.

21 The grace of our Lord Jesus Christ be with you all. 20  
Amen.

It will be observed that from the sixth verse, at  
which this chapter properly begins, to that which we  
mark 5 all that could possibly have been spoken  
by the angel is included ; while the reader will  
perceive that after that not one verse, either from  
its absolute propositions or intimate relations,  
could have been spoken by anything short of

Omnipotence itself. But in the present arrangement of the Authorized Version it is as if Christ and the angel speak confusedly, or the angel presumptuously. The plan of the re-arrangement is this, to put into the mouth of the angel, in consecutive order, all that he could possibly have said; into the mouth of Jesus, in the same order, that which he alone was qualified to say; and to relegate to the human writer that which obviously belongs to him.

In regard to the twenty-second chapter we have this to say further: First, it cannot be right as it is; it stands in a condition of confusion. There can be no doubt or question, therefore, as to the right of anyone reverently and prayerfully to transpose these sentences till they seem to convey the consistent sense of the whole. We have sought to do so, changing no word in it nor yet the meaning of anything in it, but only seeking to strengthen the text by making it consistent and consecutive. Secondly, we desire to say a few words about separating and condensing the testimony of the eighteenth and nineteenth verses. We will begin with the last and proceed upward.

A simple benediction like this, "The grace of the Lord Jesus Christ be with you all. Amen" (verse 21), might be deemed appropriate under any circumstances. We find close parallel in Second Corinthians, Galatians, Philippians, and it is identical with the close of Second Thessalonians. It also, if not borrowed from any of these, finds ample justification in the two epistles of Peter, who closes a very general address to men personally strangers,

with most gracious valedictory, as if to his most intimate friends. He differs from James and Jude, who close their general letters with dignified abstraction. More remarkable is the difference between this and the First Epistle of John, which (though it is general) closes with an injunction. But (not to be tedious) this is not an epistle; the benediction does not seem more appropriate than at the end of the Acts or any of the gospel histories or prophetic books of the Old Testament. On the other hand, when we compare the close of John's gospel with the close of his Apocalypse the style is so very similar that we feel as if the same man must have written them, whether he was John or not. But, weighing all these things together with what follows, the odds are greatly against authenticity; for, grant that it is appropriate to use it at all, then the benediction of the twenty-first verse might have closed the book by succeeding any verse in the chapter.

Now for the twentieth verse. Whoever wrote that verse departed from the prophetic chronology of the book; there can be no doubt about that. The intention of the writer was to take up the chronology of the then existing times and to impress upon the reader's mind that Jesus was then coming quickly. Abstractly considered, time has proven this to be untrue. No reasonable man would attribute to John any motive or intention to deceive. What then remains? Shall we conclude that John, after being favored by the all-knowing Spirit of God with testimony so clear, statements so exact, could have remained so ignorant himself as not to distinguish

between prophetic declarations of which he had just been the medium and the then existing dates? Could he step down from that lofty plane where he had witnessed this wonderful succession of events in prospective rehearsal and say, "Jesus is coming now?" The writer of this twentieth verse seems to attach present importance to his declaration, as if he had an end to serve, and therefore would make it emphatic. Perhaps it was the later unauthorized declaration of some man who thought it was true, thought it ought to have been there and put it there.

We will now consider the eighteenth and nineteenth verses. These are not proposition and converse. They are twin propositions, and while the removal of one would not be the death of the other they are intended to be inseparable. Who is their author? In seeking to answer this question we leave the context as it stands in the Authorized Version, for our position is that the misarrangement is the work of the same hand which appended the unauthorized addenda. They are intended, beyond doubt, to represent the words of the Lord Jesus as if spoken in connection with those of the seventeenth verse; and as the modern preacher explains them as referring to the mourners' bench or the fountain of mercy, so this man would have them by transposition and connection with his own words represent the second coming of Christ—as foreign to their real import as the other view. Now, if this man could have realized that the words of the seventeenth verse, Authorized Version, being among the last spoken by the Lord Jesus in the apocalyp-



tic revelation, were spoken under the chronology of the prophetic rehearsal, and that they had not, therefore, been practically spoken at all, and in the nature of things could not be spoken till the end of time, he would not have appended other words purporting to be in the same connection, and yet having a present application not possible to those preceding.

So much for the chronology. Now as to the reasonable probability that this particular book should have been guarded by divine threatenings. In the close of Deuteronomy the observance of material requirements is enforced by the promise of material blessings and the threat of material punishments; but they are laid, not on the preservation of the written word, but upon the observance of their moral precepts. So the prophets threatened, not upon the preservation of their written word intact, but upon the observance of the moral requirements therein contained.

Thus in the New Testament (1 Cor. xvi, 22) Paul says, "If any man love not the Lord Jesus Christ, let him be Anathema, Maranatha." But, of all the list, who has said, Blessed be the man that reads my books? or, He that meddleth, let him be accursed?

But some of our readers may say, "This is very well as to the negative view of this subject; but positively, when and by whom do you think these interpolations were made?" We answer freely, There were three hundred years in which, for anything we can show to the contrary, such changes might have been made. But, not stopping to draw

an inference or make an argument, we are satisfied that this change and addition was made early, and under the following circumstances: The apostles had lived and died with the conviction of Paul strong upon them that though they might not live to see the second coming of the Son of man their contemporaries certainly would. This spirit pervaded the young Church. They had one appeal, one rallying cry, "The day of the Lord is at hand." They knew they were "looking for," they thought they were "hastening unto, the coming of the day of God." They predicted the fast-approaching time when men professing godliness would say, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." The succeeding generation clung tenaciously to their views, and the Church was constantly recruiting on this proposition: "It won't be long. The Lord is coming to recognize and avenge his saints." But as time wore on men grew restive. Jerusalem had fallen; her foundations were plowed up, and, to the astonishment of Jewish believers, this event was not accompanied by the return of Christ "to judge the world." Vice was creeping into the Church; heresy was multiplying; there was "a great falling away," and this "man of sin" and that "man of sin" glittered before their eyes; modern expounders proclaim a world of nonsense on such predictions—should these have been wiser? Skepticism set in; there was no understanding of the divine plan; there is none now. To arrest and check all this some overzealous but misguided

man revised, prologued, capped off, and guarded with threatenings of God's wrath the wonderful Apocalypse of John, and so published it in what he deemed the interest of Christian truth—one thousand monks of later date stand convicted before the world of like "pious frauds."

The writer knows the temper of much of the Christian world, and anticipates alike the lugubrious whisper and the menacing howl. But truth is mighty, and the world, thank God, is full of men who love the truth. They only want to find her that they may embrace her. They want all that is human eliminated from the word of God, that they may lie down on it; that they may revel in it; that they may build upon it. "So mote it be!" It was never God's plan that evil and mistake should come into the world; it has long been his plan that we should patiently strive to overcome them. The writer humbly says, "The grace of the Lord Jesus Christ be with you all. Amen!"

## Abstract Treatise.

## "THE TREE," "THE WATER," AND "THE BOOK."

WE do not desire to add another chapter; there are twelve pictures, and we have considered them in twelve chapters; let it suffice. But the three things above mentioned require some special comment, not so much on account of their presentation in the pictures as on account of what has been previously and elsewhere said of them.

## "THE TREE."

The history of the "tree" is co-extensive with that of the human race. The "tree of life" grew in the original home of our first parents, "in the midst of the garden," accessible, it seems, but not appreciated; or rather, in all probability not having borne fruit during their stay in the garden, it not being, as the text intimates, a seed-bearing tree. It seems to have been one of the accessories of the original plan that they should eat of it at some time, and that eating of it they should "live forever." It seems, moreover, possible for them to have eaten of it after they had fallen, and thus to have perpetuated their existence in that fallen condition, which God prevented by their removal from Eden, or paradise, to which the tree essentially belonged. And man now dies with the first process of decay, because he has no longer access to the restorer of his life.

For the above reasons it has disappeared from the



current history of man, and for the same reasons it will reappear, according to the teachings of this revelation, when man's Eden shall be restored, and all men, without regard to character, will avail themselves of it; and as its essential quality is that of perpetuating life in the continuance of its use, therefore, having access to it for a thousand years, for a thousand years men will live.

The second tree of life is prophetically brought to our notice in Rev. ii, 7, and as all the promises made to the seven churches apply to the millennial period, therefore the "paradise of God" referred to is the millennialized earth; and, since there is no test tree there, this takes the most prominent place, and is preeminently "in the midst." We have elsewhere said of these promises that each one must be of universal application; all that overcome of the seven churches of Asia, and equally of the seven millions of churches elsewhere, shall eat of the tree of life which is in the midst of the "paradise of God." You will say, in common with all the living, "Yes, that's true, but they only of all the dead shall eat it, for they only of all the dead will have bodies in which to eat it, and it may be it is all they will ever need to eat. The next mention of "the tree of life" is nearly twelve hundred years later, when the esplanade of the new Jerusalem is thus described (Rev. xxii, 1, 2): "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the extended street, and on either side of the river were there rows of the tree of life, bearing twelve crops of fruit, one every month, and the

leaves of the tree were for the healing of the nations." Reason as you may, argue as you will, flesh-eating is the result of the fall, and beasts would never have eaten one another nor men have eaten beasts had not the curse fallen upon the earth. The fruit-bearing tree indicates the plan devised by infinite wisdom for the sustentation of all natural things. While, therefore, the fruits of the garden were to refresh and sustain natural life, the fruit of the tree of life had the quality of renewing functional energy and appropriative activity; for which reason, we take it, men have always dreamed of something that could renew their youth. It evidently belongs to that yet-to-be-developed life which is the underlying substance of that life we now appear to have.

We do not wish to extend the argument; man is resurrected into that higher life, on which his present material being is suspended, and will then subsist on the fruit of the tree of life; but whether he will eat it every day continually, or once in a thousand years, is purely a matter of conjecture. One thing, however, is revealed, and with that we close; it is medicinally curative of such imperfections as are incident to that higher life, for "its leaves are for the healing of the nations."

#### "WATER OF LIFE."

It is difficult to deal with this subject under our rule not to introduce or comment upon any ancient prophecy, for according to our best understanding—if we are wrong we hope somebody will correct us—the first mention of this water is in Ezekiel,

forty-seventh chapter, toward the close of that remarkable description of a temple and temple service of which the popular mind has not been able to make anything so far, and of which the theologians think God or somebody else has made a mistake. Well, one thing all will admit, the descriptions of Ezekiel do not refer to the "new Jerusalem" now under consideration, but to a time that must by a great while antedate that period.

This, then, is the "river of the water of life" which re-appears after a long time where there is "no temple;" so we have two points easily established, namely, that it appears at the end of the world and somewhere in the middle of its history. Having made these points, we desire to start again in our investigations and see if these are not the last two of three manifestations. The tree of life is first seen in paradise, secondly in the millennium, thirdly in the new Jerusalem. Let us take the water of life in an inverted order. It is last seen in the new Jerusalem, previously in the millennium—is it not seen the first time in paradise? Mark the curious phraseology: "A river went out of Eden to water the garden; and from thence it was parted and became into four heads." The fact that the river was prepared without and introduced into the garden to water it, and then—differing therein from all other streams the world has since seen—dividing itself into four heads of streams and going forth to its quadrangular points, namely (as described), southwest, northwest, northeast, southeast, to discharge for all the antediluvian world of which we have any knowledge the same office it had performed for the

garden, shows us there is more in it than the casual reader at first perceives. This is the first presentation of "the water of life," and its existence, like that of the "tree of life," is co-extensive with that of the human race; and these are the three manifestations corresponding with those of the "tree:" first, in the garden of Eden, a river; secondly, in the millennium, the restored paradise, a river deepening as it goes; thirdly, in the "new earth," and still a river, flowing from the throne of God.

Now as to its functions. Natural water is necessary to natural life. It was literally necessary to Adam and Eve (unfallen), though they had continued to be. They would have lived a thousand years, drinking nothing else and not eating of the "tree of life." But at the expiration of the thousand years, then what? Go to heaven? There is not the shadow of an intimation that such a thing was contemplated in the plan, neither is there any probability to be drawn from the analogies of the case. How would they have gotten there? By way of death? Death was the penalty of the law. Without the violation of the law they would never have tasted death. To have gone there by way of death would have involved a resurrection from the dead, and the resurrection is but an incident in the redemptory plan; had there been no fall there would have been no resurrection, because there would have been no death. What, then, about the "water of life," of which these rivers were emblematic? Where does it come in? Just where the tree of life came in. Over and above their eating the fruit given to them for food they were sometime to eat



of the "tree of life," and live forever; over and above the drinking of the water which quenched their natural thirst they were in due time to drink of the "water of life," and thirst nevermore. In other words, when in due process of time they were raised to a higher grade of being they were to eat the fruit of the immortal tree and drink the living waters from before the throne of God. But, lest we should make any mistake, let us carry our inquiries to the Lord Jesus. He says, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv, 14). Now let us analyze: the fruits of our being in Jesus are love, joy, peace; these we would never have forfeited but for the fall. Drinking the water that Christ gives us never quenched our natural thirst. How could it? The natural thirst has its seat in the body; the "water of life" is the refreshment of the soul. But it keeps springing up and springing up; we are dying, but it is springing up; dead, but it is "springing up into everlasting life." It is like its antetype in Eden; it comes from another source, but it is in us a "well of water springing up;" like the river Ezekiel saw, it deepens as it goes till it enters "into everlasting life." Such, then, is its function, to refresh and sustain, as water does our natural bodies, the re-embodied soul, the spiritual nature which we shall secure in Christ.

The great Confederate hero when he was dying said, "Let us pass over the river and rest under the shade of the trees." Possibly it was his dream,

not between sleeping and waking, but between living and dying—the river which he saw, one of his own Virginia streams, the grateful shade just such as had invited his weary, war-worn frame in health and strength; or it may have been the dawning vision of that better life to come, for assuredly “beyond the river” we shall rest under these trees, eat that fruit, and drink this water which is to be the life of our immortal bodies in our eternal home.

“THE BOOK.”

Our idea of a book is that it is a certain amount of poetry, history, prophecy, biography, or what not, written or printed for dissemination or preservation. The minutes of a meeting, the record of a court, the journal of a merchant, are but so much history of their transactions put in books for future reference. Job said, “O that my words were now written! O that they were printed in a book!” They were. “O that they were graven with a graver’s tool upon the rock!” They had a more imperishable record. Had it been graven on the rock it would have been a record; being printed in the folio it is a record still. All books are not records, all records are not books, yet book and record are largely synonymous, and the word rendered “book” seven times in the twenty-second chapter of Revelation should be rendered, to develop its strongest and clearest meaning, record of prophecy; and the single reference to another book (nineteenth verse, second clause) is understood to be the record of the redeemed. But that quality of a book which we are after just now is completeness. *The Book of*

*the Generation of Jesus Christ* is a complete history of his origin, life, character, work, and death. *The Decline and Fall of the Roman Empire* is a complete history—so far as the author could make it—of Rome from the commencement of her decline to the end of her empire. Man's books bear the relation to God's books that the finite always bear to the infinite; the *Decline and Fall* was compiled from facts or fancies, variously recorded and carefully aggregated. But the Book of Genesis is a record of history past and lost, restored by inspiration; and the Book of Daniel is a record of the—to us unknown—future by inspiration; and the point we would make is, they are simply the first and last chapters of God's comprehensive book. We call the Bible comprehensive because it begins, whether in Genesis or the epistles of Paul, with pre-mundane history which man's unaided imagination could never have reached, and extends, whether in the record of our Saviour's words, of the inspired teachings of Paul, or the Revelation of St. John, to things to which man could never have attained without divine aid, and which God himself could not have revealed had they not been preordained and unalterable facts, of which the history could be written beforehand.

A book has its first existence in the brain of the author; this which you are reading was complete in our mind long before, by transcription, it reached your eyes, and would have been equally complete had it never been published. We have said this much only that we might call your attention to such a book appertaining to and proceeding from

the divine mind. This book you will find symbolically described in the fifth chapter of Revelation, "written within and without," indicative of its fullness and sealed with seven seals to indicate its inscrutability. Is it written of Jesus Christ in the volume of any other book, "Lo! I come to do thy will?" In any other book is there a remembrance of "those that feared the Lord and spake often one with another?" In any other book were "all my members written which in continuance were fashioned when as yet there was none of them?" Are the books out of which the dead are to be judged to be printed and paged and indexed by some heavenly artificer? All these things point to a plan which was devised, formulated, and fixed before any revelation was made; the revelations of which, whether in Genesis, or Samuel, or Daniel, or Joel, or Malachi, or the gospels, or the Apocalypse, are but so many pages of that entire book, so many appropriate portions duly made known. Moses wrote of "the beginning," yet Paul goes much further back in his revealings than it had pleased God Moses should go, and gives us history that antedated perhaps by millions of years the material beginnings of Genesis. God favored men with much of prophecy that was duly fulfilled as the ages rolled by, but very much more that in these middle ages challenges the faith or develops the infidelity of men now living, as the former did that of men then living, simply because it is as yet unfulfilled. Millennial prophecies which men sought to appropriate two thousand years ago we now see, through an intelligent appreciation of the Apocalypse, can-



not be fulfilled for two thousand years to come; and, strangely as these several parts seem to overlap and interlace, they form a perfectly harmonious whole of ceaseless progressiveness, bringing to each age of men all that they need or all that they are willing to receive.

This, then, is the book whose complete sealing could only be overcome by Christ's complete revealing; and a due appreciation of the fact leads us to this proposition: The Apocalypse is the book of books, for therein is the great sealed book of God more fully set forth; and while an age is in a flash, an epoch in a picture, yet it is consistent, consecutive, and comprehensive, and all other Scriptures weave themselves upon this warp into the perfect tapestry of God's infinite wisdom.

And now, in conclusion, let us explain the two uses of the word "book" in the beginning and end of the Apocalypse, which have so disturbed the minds of some of our friends, for which cause, only, this incorporated essay has been written. No one objects to the direction given to John by Jesus in the eleventh verse of the first chapter, "What thou seest, write in a book;" but when, in the third verse, it seems to be advertised beforehand as "this prophecy," it is objected that this, with its accompanying declaration, could not have been written by John in advance, and would not come from him with a good grace after the revelation had been made, and does not agree with anything else in clearly inspired Scripture. "Let not your mind be troubled!" These three verses of preface do not even claim to be inspired and if they did, would

negative their own claim. This introduction some well-meaning transcriber, probably in the second century, prefixed to his edition, and his anxious zeal to bolster up the waning theory of Christ's early return got the better of his judgment; and we must not think too hardly of him for pledging an early fulfillment of all that John had written. The unwitting feet of inspired men had fallen into the same hole, but unfortunately for this man he was the first Arian who ever put himself on record, for he begins by saying that God gave this compendium of prophecy to Jesus Christ in order that he might give it to John (?). For the prefatory mention let this suffice.

Now let us examine the twenty-second chapter and see what is there, and as nothing can be safely drawn from the confused condition of the existing version I must request you to follow me in the revised form which I have given you. "He that sat upon the throne" bade John "write" these true and faithful words; mark the chronology. This is close to the end of time, and after declaring who he is and reiterating his intention to come quickly in answer to the invitation of the Spirit and the bride, he says, with reference to the former direction to write, "Seal not the sayings of this book" (or record of prophecy)—shroud it not with mystery, hide it not from human understanding—"for the time is at hand."

Now, if the chronology be changed from the eve of the last day to the time when John received the revelation, not only is confusion wrought, but falsehood; for then the time was not at hand, neither did Jesus come quickly; but if the reader will under-

stand these directions to "write" and "seal not" are only part of the prophetic vision, and belong to the chronology of its fulfillment, then all is intelligible, consistent, and clear.

We would continue the argument under these several heads:

1. That it was not true, at the time of John's writing, that Jesus would come quickly, as we have seen in the light of subsequent events; and if the statement was false or mistaken, then it would hardly be worth while to argue that it was divine.

2. John, being in the "spirit" while receiving these communications, was not then writing this book which we now read; neither could there be anything to seal in this simple record which he made after waking to natural life. Do we make our meaning clear? God will at that time say "write," or "seal," or "seal not;" at present he has said nothing. Herein the Apocalypse proper differs from the communication to the seven churches of Asia, where he says, "What thou seest, write in a book," and specifically, "unto the [bishop] of the church of Ephesus, write," etc.

3. Jesus could not have spoken of the Apocalypse at that time as "this book," for as yet it had no existence. To reduce the chronology of the eighteenth and nineteenth verses (Authorized Version) to the time of John's writing is to assume that John or Jesus or the angel spoke these words at the time of the construction of this Book of Revelation, or subsequently with reference to it, none of which positions can be tenable or true any more than they could of the ninth verse.

4. Our first parents did not violate a commandment that was in "the book," for they had none; but that which they violated, and alike their violation of it, have since then become part of the Bible. Jesus was tempted by Satan to violate the spirit of God's requirements by a false representation of the then existing letter; hence in the first instance Satan said, "Yea, hath God said?" in the second, "It is written," but the interest of what Jesus did turned on the portion of God's word yet to be recorded; and so the false interpretation, or abrogation, of "the prophecy of this book," is a thing for the record as it shall be in the last day. For there is no suspicion in the minds of any that alterations have been made in past time, and certainly none can be made now; but they seem designed, like the inscription on Shakespeare's tomb, to meet some danger in the future.

5. We must, in order to appreciate this subject, get the idea of book, as we commonly understand it, out of our minds—we mean the idea of so many pages bound in cloth or leather, yet it is very hard to do. Perhaps the reader might find it suggestive and helpful to read the passage, say from verses 10 to 19, chapter xxii, of Revised Version, without saying "book," and he will learn that "this prophecy," or record, conveys the meaning just as clearly. And here we close our argument.

A brief *résumé* may be profitable, if the reader's patience be not utterly exhausted. The "book" opened by the Lamb represents the foreordained purpose of God from the beginning of creation to the end of time, of which all other books are but



transcripts, from Genesis to Revelation, whether they come as history or prophecy. ("Known unto God are all his works from the beginning of the world.") The "book" mentioned in Rev. i, 11, is simply a circular letter to the seven churches of Asia. The "little book" eaten by John (Rev. x, 10) is just so much prophetic communication; while the directions to "write" (Rev. xiv, 13; xix, 9; xxi, 5, Authorized Version) are each the equivalent of 1 Tim. i, 15, first clause; an unimpeachable indorsement of a great fact, but having no reference to bookmaking.

Jesus said, "Seal not the sayings of the prophecy of this book." All of God's plans before Christ came were necessarily hidden alike from angels and men. The things which Christ revealed in the prophecy given to John have been open until the prophetically present date at which Christ is speaking, and he says, "Seal not, now; for the time is at hand." This part of the book which we call Apocalypse we might well call the Gospel of the future. Beginning after the return of the Saviour (second coming), it gives us, practically, a history of the whole period (according to our explanation of Daniel) of 2670 years, presenting that history in a series of pictorial representations, or tableaux. The points of the history are these: That under such concert of action among men as can only be produced by the culmination of that intelligence which is now increasing in an increasing ratio, there will arise great powers for evil, deluding men willing to be deceived, making more corrupt men determined to be bad. Further, that a proportion of fifteen hun-

dred years shall be devoted to punitive and corrective plagues of greater severity and universality than any since the flood. And we find the intervals to be shorter and the visitations to be more severe as the end draws nearer, and the number, exclusive of the final destruction, to be eleven. Further, we find the last of these to be Armageddon, and that this overcoming of wicked men and wicked spirits by the "hand of God" closes the punitive dispensation and opens the way for the peaceful reign of the "Son of man" for a period of one thousand years, "the millennium." Further, that this period is introduced by another "resurrection of the just," called "the first [apocalyptic] resurrection." And here, in the beginning of Christ's reign on the earth, occurs, in all probability, the scenes delineated in the seventh chapter. The one hundred and forty-four thousand, being Jews, are sealed for translation (see also chapter xiv, 1), while "a great multitude which no man could number, of all nations," are the martyred dead of the last fifteen centuries, and the things predicated of them appertain to the millennial reign.

The "little season" intervening between the close of this second paradise and the destruction of the world and final judgment seems to be 150-170 years. See table.

Our argument as to the close has been this: that the fire "from God out of heaven" destroys the finally impenitent and chemically renews the earth by combustion, during which time the judgment is held and the resurrected bodies of all the wicked are then consumed, the naked souls of these

“filthy dreamers” to suffer thenceforward as before “the vengeance of eternal fire,” God claiming and purposing to show in the judgment that “it is a righteous thing with him” to punish sin with “destruction (exclusion) from the presence of the Lord Jesus Christ” as “everlasting” as “the glory of his power.” The thirst a loving Saviour pleaded on the cross when he “tasted [this] death” for them, agonizing their souls without bodies (unclothed), to whom Jesus was “the resurrection,” and to whom he would have been “the life.” “The soul that sinneth, it shall die;” “Shall drink of the wrath of God, which is poured without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever;” “And whoremongers, and sorcerers, and idolaters (Eph. v, 5), and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.” The essential immortality of the human soul admits of no cessation of its being; therefore, those who are in hell to-day, being separated from their bodies, are in the first condition of death, and when after judgment (see essay on Judgment) their bodies are finally consumed they will again enter hell in their second and eternal condition; for this, says the divine record, “is the second death”—truly and literally, a death that “never dies.”

So much for that class on whom the darker shades of this prophetic picture fall; but as there is a resurrection of damnation, so there is a resurrec-



tion of life. Of those who enjoy this last we desire briefly to speak and close. We have sought to show that the resurrection described by Paul in 1 Thess. iv, 14-18, antedates apocalyptic history, and the *dramatis personæ* who come first upon the stage of its rehearsal include this very class. These are they whom Jesus brought with him at his second coming, and they engage with him in that pictorial presentation to John in Patmos of "things that are to be hereafter."

Of these re-embodied, spiritualized, glorified men we have for fifteen hundred years no specific record but that double one with which their history begins, "To meet the Lord in the air, and so ever be with the Lord." The millennium, however, is ushered in with the addition to their ranks of another and an innumerable company, the product of fifteen centuries. "This is the first [apocalyptic] resurrection;" and of them it is affirmed, as of the others before them, "They shall live and reign with him [Christ] a thousand years." This enters all the good upon a common platform of graded relation on this earth, for an unchangeable period of one thousand years, and their office is clearly described, "Rule the nations with a rod of iron."

After the close of the millennium we have no intimation as to whether the "little season" is a time of trial to them or not—probably not—but of terrible severity to the living Christians. We infer the possibility of immediate resurrection from the fact that translation of godly men among the living is not otherwise accounted for, while, nevertheless, the benediction here obtains in all its force, "From



henceforth, blessed are the dead that die in the Lord." There is no absolute embargo laid on the death of the ripely righteous during the millennium, and no probability that during several natural generations that succeed in the "little season" death should be in anywise suspended. We say, therefore, that no more probable method suggests itself than the death—in the later period a violent martyr's death—succeeded by an immediate individual resurrection. Martha said of Lazarus, "I know that he shall rise again in the resurrection at the last day." Nothing less than inspiration could have taught her of what "last day" she spoke; for in the last day of this age Christ will bring Lazarus with him, and all the thousands of the righteous dead who that day shall celebrate their first triumph over the grave; but there is no probability that any righteous will be left to rise in the resurrection of the world's "last day."

On general principles the resurrection of the wicked will be postponed when Christ comes to gather his elect from among the dead, deferred again in the apocalyptic "resurrection of the just" (the rest of the dead live not again until the thousand years are finished); deferred again for the "little season"—150–170 years—till at last the grave, with all then belonging to it, is cast into the "lake of fire." This indicates an unmixed resurrection of the wicked without one good man to dot with his white robe the universal blackness of the grave reserved for fire; "and death and hell were cast into the lake." Indeed, this may be the complete significance of the beatitude already referred to,

"Blessed are the dead, which from henceforth die in the Lord." Spoken on the eve of the millenium, it may take effect therein, and continue till the end of time.

"Then shall the righteous shine forth as the sun in the kingdom of their Father"—the millennial kingdom which the Father gives to the Son when "he puts all things under him;" but when death, the last enemy, shall be destroyed, "then shall the Son himself be subject unto him that put all things under him, that God may be all in all." We will drink the wine "new" with him in the kingdom the Father gives to him. We shall shine as the sun in the kingdom purchased, purified, restored to the Father by "him who loved us and gave himself for us." This is what Paul calls "the end," beyond which there is no revelation. It would be as easy to prove that it was in hell as that it was in heaven; there was no heaven in the Adamic plan. "The earth is the Lord's," and "we are Christ's," and "Christ is God's," and in that day "the meek shall inherit the earth." It is but the sepulcher of the dead to-day, "earth to earth, dust to dust, ashes to ashes," but when death shall die it shall become "a new earth"—for what? That therein may "dwell righteousness," when God shall crown Christ King, and he shall "bring life and immortality to light." Amen.

THE END.











BS  
2825

LIBRARY OF CONGRESS



0 022 012 215 3